Main Text and Literal Translation

In the Name of Allah, the Merciful, the Powerful

(Last Minor Arabic Revision : 20 February 2004 C.E. - 29 Dul Hijjah 1424 A.H.)
(Last Minor English Revision : 18 February 2005 C.E. - 9 Muharram 1426 A.H.)

بِاسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ
مَتْنُ الْمُرْشِدِ الْمُعِينِ لِابْنِ عَاشِرٍ
وَوَزْنُهُ الرَّجْزُ وَهُوَ مُسْتَفْعِلُنْ سِتُّ مَرَّاتٍ

(مُقَدِّمَةُ الْمَتْنِ)

يَقُولُ عَبْدُ الْـوَاحِدِ ابْنُ عَــاشِرِ   مُبْتَدِأً بِـاسْمِ الإِلَـهِ الْقَــادِرِ[1]
الْـحَمْـدُ لِلَّهِ الَّـذِي علَّمَنَــــا   مِنَ الْعُلُـومِ مَــا بِـهِ كَلَّفَنَــــا[2]
صَلَّـــى وَسَلَّمَ عَلَـــى مُحُمَّـدِ   وَءَالِـهِ وَصَحْبِـهِ وَالْـمُقْتَـدِي[3]
(وَبَعْدُ) فَالْعَوْنُ مِنَ اللَّهِ الْمَجِيدْ   فِي نَظْمِ أَبْيَـاتٍ لِلأُمِّيّ تُفِيــدْ[4]
فِــي عَقْدِ الاَشْعَرِي وَفِقْهِ مَـالِكِ   وَفِــي طَرِيقَةِ الْجُنَيْدِ السَّـالِكِ[5]

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[1] *(Introduction to the Text) `Abdul Wahid ibn `Ashir says | beginning in the name of the One God Who is all-Able.*
[2] *Praise be to Allah the One Who taught us | from the knowledge which He made us responsible for.*
[3] *May (Allah) bless and give peace to Muhammad, | his family, his Companions, and the follower (of the din which he brought).*
[4] *Afterwards, (I ask) help from Allah, the Majestic | in writing metered verses which are beneficial to (even) the illiterate*
[5] *Concerning the tenets of belief of (Imam) al-Ash`ari, the jurisprudence of (Imam) Malik, | and the path of Junayd, the (spiritual) traveler.*

(مُقَدِّمَةٌ لِكِتَابِ الإِعْتِقَادْ)

(مُعِينَةٌ لِقَارِئِهَا عَلَى الْمُرَادْ)

وَحُكْمُنَا الْعَقْلِي قَضِيَّةٌ بِلاَ   وَقْفٍ عَلَى عَادَةٍ اوْ وَضْعٍ جَلاَ[6]

أَقْسَامُ مُقْتَضَاهُ بِالْحَصْرِ تُمَازْ   وَهْيَ الْوُجُوبُ الاِسْتِحَالَةُ الْجَوَازْ[7]

فَوَاجِبٌ لاَ يَقْبَلُ النَّفْيَ بِحَالْ   وَمَا أَبَى الثُّبُوتَ عَقْلاً الْمُحَالْ[8]

وَجَائِزًا مَا قَابَلَ الأَمْرَيْنِ سِمْ   لِلضَّرُورِي وَالنَّظَرِي كُلٌّ قُسِمْ[9]

أَوَّلُ وَاجِبٍ عَلَى مَنْ كُلِّفَا   مُمَكَّنًا مِنْ نَظَرٍ أَنْ يَعْرِفَا[10]

اللَّهَ وَالرُّسُلَ بِالصِّفَاتِ   مِمَّا عَلَيْهَا نَصَبَ الآيَاتِ[11]

وَكُلُّ تَكْلِيفٍ بِشَرْطِ الْعَقْلِ   مَعَ الْبُلُوغِ بِدَمٍ أَوْ حَمْلِ[12]

أَوْ بِمَنِيٍّ أَوْ بِإِنْبَاتِ الشَّعَرْ   أَوْ بِثَمَانِ عَشْرَةٍ حَوْلاً ظَهَرْ[13]

(كِتَابُ أُمِّ الْقَوَاعِدِ وَمَا انْطَوَتْ عَلَيْهِ مِنَ الْعَقَائِدِ)

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[6] *(An Introduction to the Book of Tenets of Belief Which Helps Its Reciter Obtain the Objective) Our rational proposition is a statement (subject-predicate pair) (for which one does) not | (need to) stop (and verify its truth) using empirical evidence, or a divinely-revealed text.*

[7] *The types of its instances in encompassment are distinguished | (as three) and they are the necessary, the impossible, and the possible.*

[8] *The necessary is what cannot accept negation in any condition. | What refuses rational affirmation is the impossible.*

[9] *And mark as possible that which can accept both these affairs (i.e. negation and affirmation). | Each of these types is divided into both the immediately known and reflectively known (classes).*

[10] *The first obligation on him who is given responsibility | if he has the ability to search (and reflect) is to know*

[11] *Allah and the Messengers with the attributes | for which He has erected signs.*

[12] *And every placement of responsibility has the precondition of sanity | along with puberty (reached) by (the appearance of) menstrual blood, pregnancy,*

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يَجِبُ لِلَّهِ الْوُجُودُ وَالْقِدَمْ — كَذَا الْبَقَاءُ وَالْغِنَى الْمُطْلَقُ عَمّْ[14]

وَخُلْفُهُ لِخَلْقِهِ بِلاَ مِثَالْ — ووَحْدَةُ الذَّاتِووَصْفٍ وَالْفِعَالْ[15]

وَقُدْرَةٌ إِرَادَةٌ عِلْمٌ حَيَاةْ — سَمْعٌ كَلَامٌ بَصَرٌ ذِي وَاجِبَاتْ[16]

وَيَسْتَحِيلُ ضِدُّ هَذِهِ الصِّفَاتْ — الْعَدَمُ الْحُدُوثُ ذَا لِلْحَادِثَاتْ[17]

كَذَا الْفَنَا وَالاِفْتِقَارُ عُدَّهْ — وَأَنْ يُمَاثَلَ وَنَفْيُ الْوَحْدَةْ[18]

عَجْزٌ كَرَاهَةٌ وَجَهْلٌ وَمَمَاتْ — وَصَمَمٌ وَبَكَمٌ عَمًى صُمَاتْ[19]

يَجُوزُ فِي حَقِّهِ فِعْلُ الْمُمْكِنَاتْ — بِأَسْرِهَا وَتَرْكُهَا فِي الْعَدَمَاتْ[20]

وُجُودُهُ لَهُ دَلِيلٌ قَاطِعْ — حَاجَةُ كُلِّ مُحْدَثٍ لِلصَّانِعْ[21]

لَوْ حَدَثَتْ بِنَفْسِهَا الأَكْوَانُ — لاَجْتَمَعَ التَّسَاوِي وَالرُّجْحَانُ[22]

وَذَا مُحَالٌ وَحُدُوثُ الْعَالَمِ — مِنْ حَدَثِ الأَعْرَاضِ مَعْ تَلاَزُمِ[23]

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[13] Reproductive fluid, or thick pubic hair. | Or (if none of the previous signs of puberty are seen, then responsibility is reached) by the completion of eighteen years (along with sanity).

[14] (The Book of the Mother of Principles of Belief and What it Contains of Tenets) (The following attributes) are necessary for Allah: (1) existence, (2) beginninglessness, | (3) likewise permanence in continued existence, (4) absolute and universal independence,

[15] (5) Being different from His creation without a similitude, | (6) oneness in His Entity, attribute(s), and actions,

[16] (7) Power, (8) volition, (9) knowledge, (10) life, | (11) hearing, (12) speech, and (13) sight. These are the necessary (attributes of Allah).

[17] And the opposite of these attributes are impossible (for Allah): | (1) non-existence, (2) having a beginning - these are only for created things,

[18] (3) Likewise fading into non-existence and (4) being in need (of others) are also counted, | (5) that He have a similar, (6) the negation of His oneness,

[19] (7) Inability (to perform contingent actions), (8) being forced (to act), (9) ignorance, (10) death, | (11) deafness, (12) dumbness, (13) blindness and silence.

[20] It is possible (for Allah) in His right to perform contingent actions | - all of them - and to leave them (unperformed) in non-existence.

[21] His existence has a conclusive proof: | The need of everything that is created in time for a Maker.

[22] If the universe began by itself | equality and preponderance would meet (at the same time (i.e. the metaphor here alludes to the two-sided ancient scale falling to one side (signifying existence) and also be in equality (signifying non-existence) in the same instance. The idea here is that someone must place weight on the two sided scale in order for it to show preponderance. In other words, someone must choose the state of existence for a particular physical phenomenon at a particular time since this physical phenomenon could not choose its own existence since it was not present before it was created.)).

لَوْ لَمْ يَكُ الْقِدَمُ وَصْفَهُ لَزِمْ   حُدُوثُهُ دَوْرٌ تَسَلْسُلٌ حُتِمْ[24]

لَوْ أمْكَنَ الْفَنَاءُ لاَنْتَفَى الْقِدَمْ   لَوْ مَاثَلَ الْخَلْقَ حُدُوثُهُ انْحَتَمْ[25]

لَوْلَمْيَجِبْوَصْفُ الْغِنَى لَهُ افْتَقَرْ   لَوْ لَمْ يَكُنْ بِوَاحِدٍ لَمَا قَدَرْ[26]

لَوْ لَمْ يَكُنْ حَيًّا مُرِيدًا عَالِمَا   وَقَادِرًا لَمَا رَأيْتَ عَالَمَا[27]

وَالتَّالِيفِي السِّتِّالْقَضَايَا بَاطِلُ   قَطْعًا مُقَدَّمٌ إِذًا مُمَاثِلُ[28]

وَالسَّمْعُ وَالْبَصَرُ وَالْكَلاَمُ   بِالنَّقْلِ مَعْ كَمَالِهِ تُرَامُ[29]

لَوِ اسْتَحَالَ مُمْكِنٌ أوْ وَجَبَا   قَلْبَ الْحَقَائِقِ لُزُومًا أوْجَبَا[30]

يَجِبُ لِلرُّسْلِ الْكِرَامِ الصِّدْقُ   أَمَانَةٌ تَبْلِيغُهُمْ يَحِقُّ[31]

مُحَالٌ الْكَذِبُ وَالْمَنْهِيُّ   كَعَدَمِ التَّبْلِيغِ يَاذَكِيُّ[32]

يَجُوزُ فِي حَقِّهِمُ كُلُّ عَرَضْ   لَيْسَ مُؤَدِّيًا لِنَقْصٍ كَالْمَرَضْ[33]

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[23] *But, that is impossible. And the beginning of the universe | is derived from (looking) at the changes of the attributes (which describe the parts of the universe) and (knowing that attributes are) intrinsically tied (to essences).*

[24] *If beginninglessness were not His necessary attribute, | His having a beginning would obligate an infinite loop or regress.*

[25] *If He were able to pass into non-existence, His attribute of beginninglessness would be negated. | If He were similar to creation, His having a beginning would definitely be true.*

[26] *If independence were not His necessary attribute, He would be in need (of a Maker Himself). | If He were not one, then He would not be able (to perform actions).*

[27] *If He were not Living, Willing, Knowing, | and Powerful, you would not see a world (full of wondrous creation).*

[28] *The second part of the six if-then clauses above are false. | So, (it follows that) the first part is also similar (in being false).*

[29] *Hearing, Sight, and Speech | are taken from the transmission (in the primary texts) and also properly fit in with His perfection.*

[30] *If a contingently possible affair were impossible or necessary, | it would obligate a change in the realities (of the physical world).*

[31] *(The following attributes) are necessary for the noble messengers: (1) truthfulness, | (2) trustworthiness in obedience, and (3) conveyance of the message in truth,*

[32] *(The following attributes) are impossible (for the messengers): (2) lying/dishonesty, (2) acting in disobedience, | and (3) not conveying. (So, understand this) O intelligent one (and intelligence is also counted by many as a necessary attribute of the messengers).*

[33] *It is possible in their right to be described by every (normal human) attribute | which does not diminish (from their role of conveyance), such as mild illness.*

لَوْ لَمْ يَكُونُوا صَادِقِينَ لَلَزِمْ ... أنْ يَكْذِبَ الإلَهُ فِي تَصْدِيقِهِم[34]

إِذْ مُعْجِزَاتُهُمْ كَقَوْلِهِ وَبَرّْ ... صَدَقَ هَذَا الْعَبْدُ فِي كُلِّ خَبَرْ[35]

لَوِ انْتَفَى التَّبْلِيغُ أوْ خَانُوا حُتِمْ ... أنْ يُقْلَبَ الْمَنْهِيُّ طَاعَةً لَهُم[36]

جَوَازُ الاَعْرَاضِ عَلَيْهِمْ حُجَّتُهْ ... وُقُوعُهَا بِهِمْ تَسَلٍّ حِكْمَتُه[37]

وَقَوْلُ لاَ إِلَهَ إلاَّ اللَّهُ ... مُحَمَّدٌ أَرْسَلَهُ الإلَه[38]

يَجْمَعُ كُلَّ هَذِهِ الْمَعَانِي ... كَانَتْ لِذَا عَلاَمَةَ الإِيمَانِ[39]

وَهِيَ أفْضَلُ وُجُوهِ الذِّكْرِ ... فَاشْغَلْ بِهَا الْعُمْرَ تَفُزْ بِالذُّخْرِ[40]

(فَصْلٌ فِي قَوَاعِدِ الإسْلاَمِ)

(فَصْلٌ) وَطَاعَةُ الْجَوَارِحِ الْجَمِيعْ ... قَوْلاً وَفِعْلاً هُوَ الاِسْلاَمُ الرَّفِيع[41]

قَوَاعِدُ الإِسْلاَمِ خَمْسٌ وَاجِبَاتْ ... وَهْيَ الشَّهَادَتَانِ شَرْطُ الْبَاقِيَات[42]

ثُمَّ الصَّلاَةُ وَالزَّكَاةُ فِي الْقِطَاعْ ... وَالصَّوْمُ وَالْحَجُّ عَلَى مَنِ اسْتَطَاع[43]

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[34] *If they were not truthful, it would be necessary | that the God had lied in verifying them -*

[35] *Since their miracles are like His statement which is true, | "This slave (of Mine) has spoken the truth in all his reports."*

[36] *If conveyance were negated or they betrayed the trust (by disobeying), it would obligate | that the prohibited act be turned into an act of obedience for them (since we are asked to imitate them and all acts are arbitrary).*

[37] *The permissibility of normal human afflictions befalling them is the argument against those (who deny the prophets based on their meek humanness). | And these normal states actually befalling them (is the proof that they are possible for them) and the wisdom behind this is to console the messengers (and inform others of the low value of this world as compared to the next world).*

[38] *And the statement: There is no god but Allah | (and) Muhammad was sent by the One God -*

[39] *Gathers all of these meanings (mentioned above). | For this reason, it is considered the sign of faith.*

[40] *And this statement is the best of all types of verbal remembrances. | So, busy yourself with it throughout your life and you will be victorious in gaining the treasure.*

[41] *Section (On the Pillars of Islam) And obedience of all the body limbs | in speech and actions is what is Islam, the High (way of life)*

[42] *The pillars of Islam are five necessary acts. | And they are: (1) the two testifications which is a precondition for the rest (of the pillars).*

الإِيمَانُ جَزْمٌ بِالإِلَهِ وَالْكُتُبْ   وَالرُّسْلِ وَالأَمْلاَكِ مَعْ بَعْثٍ قَرُبْ[44]

وَقَدَرٍ كَذَا صِرَاطٌ مِيزَانْ   حَوْضُ النَّبِيِّ جَنَّةٌ وَنِيرَانْ[45]

وَأَمَّا الإِحْسَانُ فَقَالَ مَنْ دَرَاهْ   أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهْ[46]

إِنْ لَمْ تَكُنْ تَرَاهُ إِنَّهُ يَرَاكْ   وَالدِّينُ ذِي الثَّلاَثُ خُذْ أَقْوَى عُرَاكْ[47]

(مُقَدِّمَةٌ مِنَ الأُصُولِ مُعِينَةٌ فِي فُرُوعِهَا عَلَى الْوُصُولِ)

الْحُكْمُ فِي الشَّرْعِ خِطَابُ رَبِّنَا   الْمُقْتَضِي فِعْلَ الْمُكَلَّفِ افْطُنَا[48]

بِطَلَبٍ أَوْ إِذْنٍ اوْ بِوَضْعِ   لِسَبَبٍ أَوْ شَرْطٍ اوْ ذِي مَنْعِ[49]

أَقْسَامُ حُكْمِ الشَّرْعِ خَمْسَةٌ تُرَامْ   فَرْضٌ وَنَدْبٌ وَكَرَاهَةٌ حَرَامْ[50]

ثُمَّ إِبَاحَةٌ فَمَأْمُورٌ جُزِمْ   فَرْضٌ وَدُونَ الْجَزْمِ مَنْدُوبٌ وُسِمْ[51]

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[43] *Then (also among the pillars) are (2) the formal prayer, (3) Zakat (fixed share alms) from livestock and cash savings, | (4) fasting (in Ramadan), and (5) performing Hajj for whoever is able (to find physical and material means).*

[44] *'Īmān is a firm belief in the One God, the divinely revealed books, | the messengers, the angels, along with the resurrection (of the dead from their graves) - which has come near -,*

[45] *And belief in divine destiny. Likewise (is treated the belief in) the bridge over the Hellfire, the balance set up to weigh actions, | the cistern of the Prophet (May Allah bless him and give him peace), the Paradise (in the next world), and the Hellfire.*

[46] *As for Iḥsān, then the one who fully grasped it (i.e. the Prophet Muhammad) said: | (It is) that you worship Allah as if you see Him -*

[47] *If you do not see Him, then (you should know) that He verily sees you. | And the dīn is (comprised of) these three aspects. So, grab on to it like your firmest handhold.*

[48] *(Introductory Chapter About the Foundational Principles of Jurisprudence Which Help One Reach Understanding of its Branches) A ruling in the Shari`ah is the speech of our Lord | which determines (the rank) of the action of the person who is responsible (for his actions). So, understand this well.*

[49] *(This ruling is either) a request, a permission, or a stipulation - | with a triggering cause, precondition, or that of prevention.*

[50] *The divisions of legal rulings are five desired: | (1) obligatory, (2) recommended, (3) disliked, (4) unlawful,*

[51] *And lastly (5) neutral and allowed. So the command which is strict | is called a farḍ/wājib. And if it is of a lower level of strictness, it is marked as mandūb.*

ذُو النَّهْيِ مَكْرُوهٌ وَمَعْ حَتْمٍ حَرَامْ   مَأْذُونُ وَجْهَيْهِ مُبَاحٌ ذَا تَمَامْ[52]
وَالْفَرْضُ قِسْمَانِ كِفَايَةٌ وَعَيْنْ   وَيَشْمَلُ الْمَنْدُوبُ سُنَّةً بِذَيْنْ[53]

(كِتَابُ الطَّهَارَةِ)

(فَصْلٌ) وَتَحْصُلُ الطَّهَارَةُ بِمَا   مِنَ التَّغَيُّرِ بِشَيْءٍ سَلِمَا[54]
إِذَا تَغَيَّرَ بِنَجْسٍ طُرِحَا   أَوْ طَاهِرٍ لِعَادَةٍ قَدْ صَلُحَا[55]
إِلاَّ إِذَا لاَزَمَهُ فِي الْغَالِبِ   كَمُغْرَةٍ فَمُطْلَقٌ كَالذَّائِبِ[56]

(فَصْلٌ فِي فَرَائِضِ الْوُضُوءِ)

فَرَائِضُ الْوُضُوءِ سَبْعَةٌ وَهِي   دَلْكٌ وَفَوْرٌ نِيَّةٌ فِي بَدْئِهِ[57]
وَلْيَنْوِ رَفْعَ حَدَثٍ أَوْ مُفْتَرَضْ   أَوِ اسْتِبَاحَةً لِمَمْنُوعٍ عَرَضْ[58]

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[52] *The ruling which contains a (light) prohibition is called makrūh and if the prohibition is strict, it is called ḥarām. | If both (performing it and leaving it undone) are permissible, it is called mubāḥ. And that completes (the list of legal ruling categories).*

[53] *Fard is of two types: (1) communal and (2) individual. | And the mandub category contains the sunnah ruling and (also) contains these two types (i.e. communal and individual).*

[54] *(Book of Purity) Section: Purity is obtained from water | which is safe from being changed with anything (e.g., which fell into it or was mixed with it).*

[55] *When water is changed with an impurity it is thrown away | and (if it is changed) with something pure, then it is still proper to use for regular daily tasks -*

[56] *Except if (what changed it was pure and is) found along with water in most cases (regionally) | like red dirt. Such water (changed with something pure normally found alongside water) can be considered pure and purifying similar to (water obtained from) melting (ice/snow).*

[57] *(Section on the Wajibs of Wet Ablution) The wajibs of wet ablution are seven and they are: | (1) passing (the underside of) one's hand (over the washed part), (2) doing one action of ablution immediately after the other (without a large break), (3) starting with an intention -*

وَغَسْلُ وَجْهٍ غَسْلُهُ الْـيَدَيْـنِ وَمَسْحُ رَأْسٍ غَسْلُهُ الرِّجْلَيْـنِ[59]

وَالْفَرْضُ عَمَّ مَجْمَعَ الأُذْنَيْنِ وَالْمِرْفَقَيْـنِ عَمَّ وَالْكَعْبَيْـنِ[60]

خَلِّلْ أَصَـابِعَ الْيَدَيْـنِ وَشَعَرْ وَجْهٍ إِذَا مِنْ تَحْتِهِ الْجِلْدُ ظَهَرْ[61]

(سُنَنُ الْوُضُوءِ)

سُنَنُهُ السَّبْعُ ابْتِدَا غَسْلِ الْيَدَيْنْ وَرَدُّ مَسْحِ الرَّأْسِ مَسْحُ الأُذُنَيْنْ[62]

مَضْمَضَةٌ اسْتِنْشَـاقٌ اسْتِنْثَـارُ تَرْتِيـبُ فَرْضِـهِ وَذَا الْمُخْتَـارُ[63]

وَأَحَدَ عَشْرَ الْـفَضَـائِلُ أَتَـتْ تَسْمِيَّةٌ وَبُقْـعَـةٌ قَـدْ طَـهُـرَتْ[64]

تَقْلِيـلُ مَـاءٍ وَتَيَـامُـنُ الإِنَـا وَالشَّفْعُ وَالتَّثْلِيثُ فِي مَغْسُولِنَا[65]

بَدْءُ الْمَيَـامِنِ سِـوَاكٌ وَنُدِبْ تَرْتِيبُ مَسْنُونِهِ أَوْ مَعْ مَا يَـجِبْ[66]

وَبَدْأُ مَسْحِ الرَّأْسِ مِنْ مُقَدَّمِـهْ تَخْلِيـلُهُ أَصَـابِعًـا بِقَدَمِـهْ[67]

وَكُرِهَ الزَّيْدُ عَلَى الْـفَرْضِ لَـدَى مَسْحٍ وَفِي الْغَسْلِ عَلَى مَا حُدِّدَا[68]

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[58] *And the person can intend to lift a state of ritual impurity, intend to perform ablution as a necessary obligation (before performing an act), | or intend to remove a preventive barrier (between him) and an act which requires one to be in ritual purity for -*

[59] *(4) Washing the face, (5) and his washing of the two hands/arms, | (6) wiping the head, (7) and washing the two feet.*

[60] *And the wajib washed area includes what is between the two ears. | It also includes the two elbows and the two ankles.*

[61] *Comb in between the fingers of the two hands and the hair | of the face if from beneath (the hair) the facial skin shows.*

[62] *(Sunnahs of Wet Ablution) The sunnahs are seven: (1) beginning with washing the two hands, | (2) making a return pass when wiping the head, (3) wiping the ears,*

[63] *(4) Rinsing the mouth, (5) inhaling water in the nose, (6) blowing the inhaled water out, | and (7) performing the wajib parts in the proper order. This is what is preferred.*

[64] *And eleven faḍilahs have come: | (1) saying Bismillah (at start), (2) (choosing) a pure location,*

[65] *(3) Minimizing one's wasting of water, (4) putting the water container (in which one dips one's hands into) on the right side, | (5) washing the parts two or three times,*

[66] *(6) Starting with the right limbs before the left, (7) using a natural wood toothstick, and also recommended is | (8) performing the sunnah parts in the proper order and (9) along with (and in between) the wajib parts,*

[67] *(10) Starting the wipe of the head from the forehead, | and (11) his combing between the toes of his foot.*

وَعَاجِزُ الْفَوْرِ بَنَى مَـا لَمْ يَـطُلْ ... بِيُبْسِ الاَعْضَا فِي زَمَانٍ مُعْتَدِلِ[69]

ذَاكِـرُ فَرْضِـهِ بِطُـولٍ يَفْعَلُـهْ ... فَقَطْ وَفِي الْقُرْبِ الْمُوَالِي يُكْمِلُهْ[70]

إِنْ كَانَ صَلَّى بَطَلَتْ وَمَنْ ذَكَرْ ... سُنَّتَهُ يَفْعَلُهَـا لِمَـا حَضَـرْ[71]

(نَوَاقِضُ الْوُضُوءِ)

(فَصْلٌ) نَـوَاقِضُـهُ سِتَّةَ عَـشَرْ ... بَـوْلٌ وَرِيــحٌ سَلَسٌ إِذَا نَدَرْ[72]

وَغَـائِطٌ نَـوْمٌ ثَقِيــلٌ مَـذْيُ ... سُكْرٌ وَإِغْمَـاءٌ جُنُــونٌ وَدْيُ[73]

لَمْــسٌ وَقُبْـلَةٌ وَذَا إِنْ وُجِدَتْ ... لَذَّةٌ عَـادَةٍ كَـذَا إِنْ قُصِــدَتْ[74]

إِلْطَــافُ مَرْأَةٍ كَذَا مَسُّ الـذَّكَرْ ... وَالشَّكُّ فِي الْحَدَثِ كُفْرُ مَنْ كَفَرْ[75]

وَيَجِبُ اسْتِبْرَاءُ الاَخْبَثَيْنِ مَعْ ... سَلْـتٍ وَنَتْـرِ ذَكَرٍ وَالــشَّدَّ دَعْ[76]

وَجَازَ الاِسْتِجْمَارُ مِنْ بَوْلِ ذَكَرْ ... كَغَـائِطٍ لاَ مَــا كَثِيــرًا انْتَـشَرْ[77]

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[68] *And it is disliked to exceed the wajib area (or exceed the number of) prescribed (repetitions) for | wiping and washing.*

[69] *The person who is unable to perform one part of ablution right after the other can pick up where he left off if the gap is not long - | meaning that the limbs would not dry in a moderate climate.*

[70] *The person who remembers a missed wajib part after a long gap should do it | alone (when he remembers). But if he remembers shortly afterwards (or while performing ablution), he should do the missed part and all of the parts after it.*

[71] *If this person (who forgot a wajib of ablution) prayed, his prayer is now invalid. And he who remembers | his sunnah (of ablution) should do it (when he remembers to be better prepared) for the next prayer which enters.*

[72] *Section: (Acts Which Break Ablution) The acts which break ablution are sixteen: | (1) urinating, (2) flatulating, (3) uncontrolled emissions when they occur rarely,*

[73] *(4) Ejection of feces, (5) heavy sleep, (6) pre-seminal discharge, | (7) drunkenness, (8) fainting, (9) possession by jinn, (10) post-urinary discharge,*

[74] *(11) Caressing and (12) kissing if one finds | normal sensual pleasure in it or one desired such pleasure,*

[75] *(13) A woman gently inserting (her finger(s)/hand in her vagina), likewise (14) a man touching his penis, | (15) doubting about committing an act which makes one lose pureness, and (16) disbelieving for he who becomes an apostate (after being Muslim).*

[76] *And it is wajib to properly discharge and clean the two waste openings (i.e. anus and urethra) along with | stretching out and shaking the penis (to empty its contents); but, do not do this harshly.*

[77] *It is permissible to use non-water methods for cleaning the urine of the penis | and also feces but not for that which is much and spread out.*

(فَرَائِضُ الْغُسْلِ)

فَصْلٌ فُرُوضُ الْغُسْلِ قَصْدٌ يُحْتَضَرْ   فَوْرٌ عُمُومُ الدَّلْكِ تَخْلِيلُ الشَّعَرْ[78]

فَتَابِعِ الْخَفِيَّ مِثْلَ الرُّكْبَتَيْنْ   وَالإِبْطِ وَالرُّفْغِ وَبَيْنَ الأَلْيَتَيْنْ[79]

وَصِلْ لِمَا عَسُرَ بِالْمِنْدِيلِ   وَنَحْوِهِ كَالْحَبْلِ وَالتَّوْكِيلِ[80]

(سُنَنُ الْغُسْلِ)

سُنَنُهُ مَضْمَضَةٌ غَسْلُ الْيَدَيْنْ   بَدْءًا وَالاِسْتِنْشَاقُ ثُقْبُ الأُذُنَيْنْ[81]

مَنْدُوبُهُ الْبَدْءُ بِغَسْلِهِ الأَذَى   تَسْمِيَةٌ تَثْلِيثُ رَأْسِهِ كَذَا[82]

تَقْدِيمُ أَعْضَاءِ الْوُضُو قِلَّةُ مَا   بَدْءٌ بِأَعْلَى وَيَمِينٍ خُذْهُمَا[83]

تَبْدَأُ فِي الْغَسْلِ بِفَرْجٍ ثُمَّ كُفْ   عَنْ مَسِّهِ بِبَطْنٍ أَوْ جَنْبِ الأَكُفْ[84]

أَوْ إِصْبَعٍ ثُمَّ إِذَا مَسَسْتَهْ   أَعِدْ مِنَ الْوُضُوءِ مَا فَعَلْتَهْ[85]

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[78] *Section: (Wajibs of Bathing for Purification) The wajibs of bathing for purification are: (1) bringing to mind one's intention (at the beginning), | (2) performing the various parts of the bath one after the other (without a large break), (3) passing (one's hand or an instrument) over the entire surface of the body, and (4) combing in between the hair.*

[79] *So, follow up with the hidden parts (of the body) like (under the) two knees, | the armpit, the crotch, and between the buttocks.*

[80] *Reach that which is difficult by using a towel | or something similar, like a rope - or appoint someone (to rub for you).*

[81] *(Sunnahs of Bathing for Purification) Its sunnahs are (1) rinsing the mouth, (2) washing the two hands | in the beginning, (3) inhaling water in the nose, and (4) wetting the holes of the two ears.*

[82] *Its mandubs are (1) beginning by washing the impurities, | (2) (starting with saying) Bismillah, (3) washing the head three times, likewise*

[83] *(4) Washing the limbs of ablution first, (5) minimizing the wasting of water,| and (6) starting with the top and right portions of the body - take these two (recommendations).*

[84] *You begin with washing your private part and then refrain | from touching it with the inside or side of the palms -*

[85] *Or finger(s). Then if you touch it, | repeat the ablution which you performed.*

(مُوجِبُ الْغُسْلِ)

مُوجِبُهُ حَيْضٌ نِفَاسٌ انْزَالْ مَغِيبُ كَمْرَةٍ بِفَرْجٍ اسْجَالْ [86]
وَالأَوَّلاَنِ مَنَعَا الْوَطْءَ إِلَى غُسْلٍ وَالاَخِرَانِ قُرْآنًا حَلاَ [87]
وَالْكُلُّ مَسْجِدًا وَسَهْوُ الاِغْتِسَالْ مِثْلُ وُضُوئِكَ وَلَمْ تُعِدْ مُوَالْ [88]

(فَصْلٌ فِي التَّيَمُّمِ)

فَصْلٌ لِخَوْفِ ضُرٍّ اوْ عَدَمِ مَا عَوِّضْ مِنَ الطَّهَارَةِ التَّيَمُّمَا [89]
وَصَلِّ فَرْضًا وَاحِدًا وَإِنْ تَصِلْ جَنَازَةً وَسُنَّةً بِهِ يَحِلّ [90]
وَجَازَ لِلنَّفْلِ ابْتِدَا وَيَسْتَبِيحْ الْفَرْضَ لاَ الْجُمُعَةَ حَاضِرٌ صَحِيح [91]

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[86] *(Acts Which Necessitate Bathing for Purification) The acts which obligate it are (1) menstruation, (2) post-natal bleeding, (3) ejaculation with pleasure, | and (4) the disappearance of the head of the penis in a lower bodily hole in whatever way it happens.*

[87] *The first two make vaginal intercourse unlawful until | bathing and the last two prevent (one from reciting) the sweet Arabic Qur'an.*

[88] *All (four) prevent one from entering the masjid. And forgetting to perform parts of a bath of purification | is similar to forgetting to performs parts of wet ablution except that you do not need to perform all parts after a missed part (if you remember shortly afterwards).*

[89] *Section: (Dry Ablution) For fear of incurring harm or absence of water | replace regaining pureness (by normal water means) with dry ablution.*

[90] *Pray one wajib prayer and if you connect (afterwards) | a Funeral Prayer or sunnah prayer to it, it is lawful.*

[91] *You can also perform a mandub prayer all alone (starting with it - then you must repeat the dry ablution before praying the next wajib prayer) and dry ablution allows | you to perform wajib prayers but (does not allow you to perform) the Friday Prayer if you are at home (not travelling) and healthy (not sick).*

(فُرُوضُ التَّيَمُّمِ)

فُرُوضُهُ مَسْحُكَ وَجْهًا وَالْيَدَيْنْ لِلْكُوعِ وَالنِّيَّةُ أُولَى الضَّرْبَتَيْنْ[92]
ثُمَّ الْمُوَالاَةُ صَعِيدٌ طَهُرَا وَوَصْلُهَا بِهِ وَوَقْتٌ حَضَرَا[93]
آخِرُهُ لِلرَّاجِ آيِسٌ فَقَطْ أَوَّلُهُ وَالْمُتَرَدِّدُ الْوَسَطْ[94]

(سُنَنُ التَّيَمُّمِ)

سُنَنُهُ مَسْحُهُمَا لِلْمِرْفَقِ وَضَرْبَةُ الْيَدَيْنِ تَرْتِيبٌ بَقِي[95]
مَنْدُوبُهُ تَسْمِيَةٌ وَصْفٌ حَمِيدْ نَاقِضُهُ مِثْلُ الْوُضُوءِ وَيَزِيدْ[96]
وُجُودُ مَاءٍ قَبْلَ أَنْ صَلَّى وَإِنْ بَعْدُ يَجِدْ يُعِدْ بِوَقْتٍ إِنْ يَكُنْ[97]
كَخَائِفِ اللِّصِّ وَرَاجٍ قَدَّمَا وَزَمِنٍ مُنَاوِلاً قَدْ عَدِمَا[98]

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[92] *(Wajibs of Dry Ablution) Its wajibs are (1) your wiping the face, (2) the two hands | to the wrists, (3) the intention accompanying the (4) first strike (on the earth material),*

[93] *(5) Performing all of the parts without a large break, (6) the pure earth crust material, | (7) performing the act of worship shortly afterwards, and (8) performing dry ablution after the time of prayer has entered (for a wajib prayer).*

[94] *(Praying in) the end of the first time is for the one who has hope of obtaining water. The one who does not have hope is the only one | (recommended) to pray in the beginning of the first time. And the one who is not sure about whether he will obtain water or not is (recommended) to pray in the middle of the first time.*

[95] *(Sunnahs of Dry Ablution) Its sunnahs are (1) wiping the two arms to the elbows, | (2) making a second strike before wiping the two arms, and (3) keeping to the proper order (i.e. face before hands).*

[96] *Its mandubs are (1) (beginning with saying) Bismillah and (2) performing it in the praiseworthy transmitted manner. | The acts which break dry ablution are similar to the acts which break wet ablution plus one more act:*

[97] *(1) Finding water before praying (with ample time to both perform we ablution and pray) and if | one finds water afterwards, then it is (mandub) to repeat the prayer within the (mandub repetition) time if such time remains.*

[98] *(This ruling of finding water is similar to the situations of) he who was fearing a thief, a person who had hope of finding water but prayed in the beginning of the first time anyway, | the chronically ill person in bed-rest who did not have someone to help him perform wet ablution.*

(كِتَابُ الصَّلاَةِ)

فَرَائِضُ الصَّلاَةِ سِتَّ عَشَرَةْ — شُرُوطُهَا أَرْبَعَةٌ مُفْتَقِرَةْ[99]

تَكْبِيرَةُ الإِحْرَامِ وَالْقِيَامُ — لَهَا وَنِيَّةٌ بِهَا تُرَامُ[100]

فَاتِحَةٌ مَعَ الْقِيَامِ وَالرُّكُوعْ — وَالرَّفْعُ مِنْهُ وَالسُّجُودُ بِالْخُضُوعْ[101]

وَالرَّفْعُ مِنْهُ وَالسَّلاَمُ وَالْجُلُوسْ — لَهُ وَتَرْتِيبُ أَدَاءٍ فِي الأُسُوسْ[102]

وَالاِعْتِدَالُ مُطْمَئِنًّا بِالْتِزَامْ — تَابَعَ مَأْمُومٌ بِإِحْرَامٍ سَلاَمْ[103]

نِيَّتُهُ اقْتِدَا كَذَا الإِمَامُ فِي — خَوْفٍ وَجَمْعٍ جُمْعَةٍ مُسْتَخْلِفِ[104]

شَرْطُهَا الاِسْتِقْبَالُ طُهْرُ الْخَبَثِ — وَسَتْرُ عَوْرَةٍ وَطُهْرُ الْحَدَثِ[105]

بِالذِّكْرِ وَالْقُدْرَةِ فِي غَيْرِ الأَخِيرْ — تَفْرِيعُ نَاسِيهَا وَعَاجِزٌ كَثِيرْ[106]

نَدْبًا يُعِيدَانِ بِوَقْتٍ كَالْخَطَا — فِي قِبْلَةٍ لاَ عَجْزِهَا أَوِ الْغِطَا[107]

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[99] *(Book of Formal Prayer) The wajibs of the formal prayer are sixteen. | Its preconditions are four which are needed.*

[100] *(The wajibs are:) (1) the initial takbir, (2) standing | for this initial takbir, (3) the intention which is desired to accompany this takbir,*

[101] *(4) Reciting the Fatiḥah, (5) along with standing for this recitation, (6) bowing, | (7) rising up from bowing, (8) prostration with humbleness,*

[102] *(9) Rising up from prostration, (10) making the terminating salam, (11) sitting | for this salam, (12) keeping to the mandated order of the foundational wajib parts,*

[103] *(13) standing and sitting upright, (14) stopping in each posture for a moment as a duty. | (15) The follower should utter the initial takbir and final salam (after his imam).*

[104] *(16) His intention should be to follow (from the start) and the imam must make a similar intention (to lead) | for the Prayer of Fear, when combining prayers in group (in a night of rain or torrential weather), for the Friday Prayer, and if he is replacing an imam who had to leave (during the middle of the prayer).*

[105] *Its preconditions are (1) facing the direction of the Ka`bah, (2) being pure from physical impurities, | (3) covering one's nakedness, and (4) ritual purity (with ablution or a bath for purification).*

[106] *All but the last are only preconditions if one remembers and is able. | The branch rulings of those who forget or are unable are many.*

[107] *It is mandub for those who forgot to cover properly or prayed with impurities by mistake to repeat their prayers within the allowed time like (the person who made) a mistake | with the direction of Ka`bah but not the person who is unable to face its direction nor the person who is unable to cover his nakedness.*

وَمَا عَدَا وَجْهَ وَكَفَّ الْحُرَّةِ   يَجِبُ سَتْرُهُ كَمَا فِي الْعَوْرَةِ[108]

لَكِنْ لَدَى كَشْفٍ لِصَدْرٍ أَوْ شَعَرْ   أَوْ طَرَفٍ تُعِيدُ فِي الْوَقْتِ الْمُقَرّْ[109]

شَرْطُ وُجُوبِهَا النَّقَا مِنَ الدَّمِ   بِقَصَّةٍ أَوِ الْجُفُوفِ فَاعْلَمِ[110]

فَلاَ قَضَى أَيَّامَهُ ثُمَّ دُخُولْ   وَقْتٍ فَأَدِّهَا بِهِ حَتْمًا أَقُولْ[111]

(سُنَنُ الصَّلاَةِ)

سُنَنُهَا السُّورَةُ بَعْدَ الْوَافِيَةْ   مَعَ الْقِيَامِ أَوَّلاً وَالثَّانِيَةْ[112]

جَهْرٌ وَسِرٌّ بِمَحَلٍّ لَهُمَا   تَكْبِيرُهُ إِلاَّ الَّذِي تَقَدَّمَا[113]

كُلُّ تَشَهُّدٍ جُلُوسٌ أَوَّلُ   وَالثَّانِي لاَ مَا لِلسَّلاَمِ يَحْصُلُ[114]

وَسَمِعَ اللَّهُ لِمَنْ حَمِدَهُ   فِي الرَّفْعِ مِنْ رُكُوعِهِ أَوْرَدَهُ[115]

الْفَذُّ وَالإِمَامُ هَذَا أُكِّدَا   وَالْبَاقِي كَالْمَنْدُوبِ فِي الْحُكْمِ بَدَا[116]

إِقَامَةٌ سُجُودُهُ عَلَى الْيَدَيْنْ   وَطَرَفِ الرِّجْلَيْنِ مِثْلُ الرُّكْبَتَيْنْ[117]

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[108] *What is other than the face and hands of a free woman | must be covered during prayer just like the nakedness must be covered (while out in public).*

[109] *But if parts of the chest, hair, | or end body parts are revealed, she repeats her prayer (as a mandub recommendation) in the apportioned repetition time.*

[110] *The precondition for the formal prayer becoming wajib on her is becoming clean from menstrual/post-natal bleeding | with either a clear mucus emission or the drying of the area (on which absorbent cloth is placed); so, know this.*

[111] *There is no obligation to make up the missed prayers during menstrual/post-natal bleeding. Then, a final precondition is that | the time of prayer has entered. "So, discharge the formal prayer at its time as an obligation.", I say.*

[112] *(Sunnahs of the Formal Prayer) Its sunnahs are (1) reciting a surah after the Fatihah | (2) while standing in the first and second unit (of the formal prayer).*

[113] *(3) Reciting out loud and quietly at their proper places, | (4) the (worshipper's) takbirs except the one mentioned before (i.e. the initial takbir is wajib and not sunnah),*

[114] *(5) Each of the Greeting and Testifications, (6) the first sitting, | (7) the second one (also) but not (the amount of sitting required at the end) for the salam (i.e. sitting while making the salam is wajib and not sunnah),*

[115] *And (8) the taḥmīd | when rising up from bowing which the person praying utters.*

[116] *(These sunnahs are) for the person praying alone and the imam. These are what are stressed. | The rest (of the sunnahs) are apparently treated like (regular less-stressed) mandubs in their legal ruling.*

إِنْصَـــاتُ مُقْتَدٍ بِجَهْرٍ ثُمَّ رَدّْ   عَلَـــى الإِمَـــامِ وَالْيَسَـــارِ وَأَحَـــد[118]

بِهِ وَزَائِدُ سُكُـونٍ لِلْـحُضُـــورْ   سُتْرَةُ غَيْـرِ مُقْتَدٍ خَـافَ الْـــمُـرُورْ[119]

جَهْرُ السَّـلاَمِ كَلِمُ الـــتَّشَهُّدِ   وَأَنْ يُصَلِّـــيَّ عَلَــــى مُحَمَّـــدِ[120]

سُـنَّ الأَذَانُ لِجَمَـاعَـةٍ أَتَـتْ   فَرْضًـا بِوَقْتِـهِ وَغَيْـــرًا طَـلَـبَـتْ[121]

وَقَصْرُ مَنْ سَافَرَ أَرْبَعَ بُرُدْ   ظُهْرًا عِشًا عَصْرًا إِلَـى حِيـــنَ يَعُدْ[122]

مِمَّا وَرَا السُّكْنَى إِلَيْهِ إِنْ قَدِمْ   مُقِيـــمُ أَرْبَـعَـةِ أَيَّـــامٍ يُـتِمّْ[123]

(مَنْدُوبَاتُ الصَّلاَةِ)

مَنْـدُوبُهَا تَيَـــامُنٌ مَعَ السَّــلاَمْ   تَأْمِينُ مَنْ صَلَّى عَدَا جَهْرَ الإِمَـامْ[124]

وَقَوْلُ رَبَّنَـــا لَكَ الْحَمْـدُ عَـدَا   مَنْ أَمَّ وَالْقُنُوتُ فِـي الصُّبْـحِ بَـدَا[125]

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[117] (Among these less-stressed sunnahs are) the Call to Commence, prostrating while the (bottom of the) hands are in contact with the floor | like the ends of the feet (i.e. toes) and knees,

[118] And for the follower to quietly listen to the out loud recitation (of his imam). Then, also return | the salam of the imam, the person praying on the left (if) such a person

[119] is on the left. (Also among the less-stressed sunnahs are) exceeding the minimum stopping time (in each posture) to feel the presence of Allah, | erecting an object (to pray towards) for other than the follower for him who fears that someone will pass,

[120] Saying out loud the (first) salam, using the words of the Greeting and Testification (narrated by `Umar ibn al-Khattab in the Muwatta'), | and that the person praying send Allah's peace and blessings on the Prophet.

[121] Adhan is sunnah for a group that comes | to a wajib prayer at its time and wishes that others join also.

[122] Shortening prayers is for him who travels four barīds (12 miles are in 1 barīd) | for Dhuhr, `Isha', `Aṣr until the time he returns (home) -

[123] From (the time of) leaving the last built structures (of his home village until the time) of arriving back (to this place). | The person who resides in a location for four days should complete (the four unit prayers as four units and not pray two like for shortening).

[124] (Regular Mandubs of the Formal Prayer) Its mandubs are: turning (the head) to the right upon making the (terminating) salam, | saying Āmīn for him who prays except the imam in out loud recitations,

[125] Saying "rabbana laka l-hamdu" except | by the person who is leading, saying the qunūt (special supplication) in Ṣubḥ is also apparent (in being mandub),

رِدًا وَتَسْبِيحُ السُّجُودِ وَالرُّكُوعْ   سَدْلُ يَدٍ تَكْبِيرُهُ مَعَ الشُّرُوعْ[126]°

وَبَعْدَ أَنْ يَقُومَ مِنْ وُسْطَاهُ   وَعَقْدُهُ الثَّلاَثَ مِنْ يُمْنَاهُ[127]

لَدَى التَّشَهُّدِ وَبَسْطُ مَا خَلاَهْ   تَحْرِيكُ سَبَّابَتِهَا حِينَ تَلاَهْ[128]°

وَالْبَطْنَ مِنْ فَخْذٍ رِجَالٌ يُبْعِدُونْ   وَمِرْفَقًا مِنْ رُكْبَةٍ إِذْ يَسْجُدُونْ[129]°

وَصِفَةُ الْجُلُوسِ تَمْكِينُ الْيَدِ   مِنْ رُكْبَتَيْهِ فِي الرُّكُوعِ وَزِدِ[130]

نَصْبَهُمَا قِرَاءَةُ الْمَأْمُومِ فِي   سِرِّيَّةٍ وَضْعُ الْيَدَيْنِ فَاقْتَفِي[131]

لَدَى السُّجُودِ حَذْوَ أُذْنٍ وَكَذَا   رَفْعُ الْيَدَيْنِ عِنْدَ الاِحْرَامِ خُذَا[132]

تَطْوِيلُهُ صُبْحًا وَظُهْرًا سُورَتَيْنْ   تَوَسُّطُ الْعِشَا وَقَصْرُ الْبَاقِيَيْنْ[133]°

كَالسُّورَةِ الأُخْرَى كَذَا الْوُسْطَى اسْتُحِبّْ   سَبْقُ يَدٍ وَضْعًا وَفِي الرَّفْعِ الرُّكَبْ[134]°

وَكَرِهُوا بَسْمَلَةً تَعَوُّذَا   فِي الْفَرْضِ وَالسُّجُودِ فِي الثَّوْبِ كَذَا[135]

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[126] *Wearing a loose outer garment/cloak, glorifying Allah while prostrating and bowing, | leaving the hands to dangle (to the sides during the standing postures), (for the person praying to say) his takbirs when beginning (to move to a new posture),*

[127] *(Delaying) it to after he stands (up straight when getting up) from his middle (sitting), | folding three fingers of his right hand*

[128] *While reciting the Greeting and Testification, leaving spread out (straight) the other (two fingers of the right hand), | and moving the right hand's forefinger when reciting (the Greeting and Testification).*

[129] *The stomach from the thighs men keep apart | and the elbows from the knees when prostrating.*

[130] *(And also among the mandubs) is the specific sitting posture adopted, making the hands established | on the knees while bowing, and also add*

[131] *Putting the knees out a little bit (when bowing), the recitation of the follower in | prayers with quiet recitations, and follow (with) placing the hands*

[132] *While prostrating in line with the ear, and likewise | raising the two hands during the initial takbir take (as a ruling).*

[133] *(And also among the mandubs are) choosing a long surah recitation (any surah from al-Hujurāt to an-Nāzi`āt) for Ṣubḥ and Dhuhr in the first two units, | choosing a medium-sized surah recitation (any surah from `Abasa to al-Layl) in `Isha', choosing a small-sized surah recitation (any surah from al-Ḍuḥā to an-Nās) in the other two prayers (i.e. `Asr and Maghrib),*

[134] *Likewise (it is mandub for) the second surah to be shorter (in the second unit than the first one in the first unit), for the middle sitting posture (to be shorter than the last sitting posture), and for the hands to be the first to touch the ground when going down (to prostrate) and when getting up to use them for support (making them the last to leave the ground).*

[135] *And they have disliked (saying) Bismillah and `A`ūdhubillah | in wajib prayers (before the recitations), prostrating on cloth material. Likewise*

كَـوْرُ عِمَــامَــةٍ وَبَعْـضُ كُـمِّـهِ   وَحَمْلُ شَـيْءٍ فِيـهِ أَوْ فِــي فَمِـهِ[136]

قِرَاءَةٌ لَـدَى السُّجُــودِ وَالرُّكُــوعْ   تَفَكُّرُ الْقَلْبِ بِمَا نَـافَـى الْخُشُــوعْ[137]

وَعَبَثٌ وَالِالْتِفَــاتُ وَالدُّعَــا   أَثْنَــا قِرَاءَةٍ كَـذَا إِنْ رَكَعَــا[138]

تَشْبِيــكُ أَوْ فَرْقَعَـةُ الأَصَــابِعِ   تَخَصُّرٌ تَغْمِيــضُ عَيْــنٍ تَــابِعِ[139]

(فَرْضُ الْعَيْنِ وَفَرْضُ الْكِفَايَةِ)

(فَصْلٌ) وَخَمْسُ صَلَوَاتٍ فَرْضُ عَيْنْ   وَهْيَ كِفَـايَةٌ لِمَيْتٍ دُونَ مَيْنْ[140]

فُرُوضُهَـا التَّكْبِيــرُ أَرْبَعًــا دُعَــا   وَنِيَّــةٌ سَـلاَمُ سِـرٍّ تَبِعَــا[141]

وَكَالصَّلاَةِ الْغُسْـلُ دَفْـنٌ وَكَـفَنْ   وِتْرٌ كُسُوفٌ عِيدٌ اسْتِسْقَا سُنَنْ[142]

فَجْرٌ رَغِيــبَةٌ وَتُقْضَــى لِلزَّوَالْ   وَالْفَرْضُ يُقْضَى أَبَدًا وَبِـالتَّوَالْ[143]

نُـدِبَ نَفْـلٌ مُطْلَقًــا وَأُكِّـدَتْ   تَحِيَّةٌ ضُحًــى تَرَاوِيــحٌ تَـلَتْ[144]

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[136] *Is treated (prostrating on) a band from (one's) turban or part of one's sleeve, | carrying something in prayer (in one's hand) or in one's mouth,*

[137] *Reciting Qur'an while prostrating and bowing, | thinking in one's heart about affairs which contradict the feeling of servility/humbleness,*

[138] *Playing around (with one's hands), turning (the head) to the side, supplicating | during the recitation also when he is bowing,*

[139] *Interlacing or cracking/popping the fingers, | placing hands on the waist (with elbows pointing out to the side), and closing ones eyes follows (in being among the things which the Maliki Scholars have disliked).*

[140] *Section: (Communal Obligations and Individual Obligations) The five daily prayers are wajib on each individual | and the prayer for the deceased is a communal obligation without a doubt.*

[141] *The wajibs if the Funeral Prayer are (1) four takbirs, (2) supplication (for the deceased), | (3) (starting with) an intention, and (4) quietly making salam follows (however, the imam may say it slightly out loud and the followers should all confine themselves to one quietly uttered salam).*

[142] *Similar to the Funeral Prayer, (it is also a communal obligation) to wash the dead body. bury it, and enshroud it. | (1) Witr prayer, (2) the Solar Eclipse Prayer, (3 & 4) the two `Id Prayers, and (5) the Prayer for Water are sunnahs.*

[143] *Fajr is a Raghībah and it is made up until high noon. | Wajib prayers are made up without any end time limit and in succession (in the proper order).*

وَقَبْلَ وِتْرٍ مِثْــلَ ظُهْــرٍ عَصْــرِ ... وَبَعْــدَ مَغْــرِبٍ وَبَعْــدَ ظُهْــرِ[145]

(سُجُودُ السَّهْوِ)

(فَصْلٌ) لِنَقْصِ سُنَّةٍ سَهْوًا يُـسَنّْ ... قَبْلَ السَّلاَمِ سَجْدَتَـانِ أَوْ سُنَنْ[146]

إِنْ أُكِّدَتْ وَمَنْ يَزِدْ سَهْوًا سَـجَدْ ... بَعْدُ كَذَا وَالنَّقْصَ غَلِّــبْ إِنْ وَرَدْ[147]

وَاسْتَدْرِكِ الْقَبْلِيَّ مَعْ قُرْبِ السَّلاَمْ ... وَاسْتَدْرِكِ الْبَعْدِيْ وَلَوْ مِنْ بَعْدِ عَامْ[148]

عَنْ مُقْتَدٍ يَحْمِلُ هَذَيْنِ الإِمَـامْ ... وَبَـطَلَتْ بِعَمْـدِ نَفْـخٍ أَوْ كَـلاَمْ[149]

لِغَيْـرِ إِصْـلاَحٍ وَبِـالْمُشْغِلِ عَـنْ ... فَرْضٍ وَفِي الْوَقْتِ أَعِدْ إِذَا يُـسَنّْ[150]

وَحَدَثٍ وَسَهْـوِ زَيْـدِ الْمِثْــلِ ... قَهْـقَـهَـةٍ وَعَمْـدِ شُـرْبٍ أَكْـلِ[151]

وَسَجْدَةٍ قَــيْءٍ وَذِكْـرِ فَرْضِ ... أَقَلَّ مِــنْ سِتٍّ كَذِكْـرِ الْبَعْــضِ[152]

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[144] *Mandub prayers are recommended without limit (during allowed times) but the following are more stressed: | (1) the Prayer to Greet the Masjid, (2) the Midmorning Prayer, (3) Tarāwīḥ in Ramadan read,*

[145] *(4) (Two Shaf` units) before Witr, (5) similarly (before) Dhuhr, (6) (before) `Aṣr, | (7) after Maghrib, and (8) after Dhuhr.*

[146] *Section: (Prostrations of Forgetfulness) For missing a sunnah by mistake (or out of forgetfulness), it is sunnah | to make before the terminating salam two prostrations - and also for missing more than one sunnah.*

[147] *(This is) if the sunnah is stressed. And he who adds to his prayer by mistake should prostrate | after (the salam) likewise (with two prostrations followed by a salam). And give missing (a sunnah) more weight if it happens (along with adding).*

[148] *And do forgotten prostrations which had to be before the salam shortly afterwards | and do forgotten prostrations which had to be after the salam even if after one year.*

[149] *The imam carries the responsibility for both these types of prostrations off of the follower. | Formal Prayer is invalidated with intentional hard breathing or talking*

[150] *Without an intention to correct (one's imam). (It is also invalidated) by being busied away | from a wajib action (of prayer). And if you missed a sunnah from being busied away, then repeat the prayer (as a mandub action) within the allowed repetition time.*

[151] *(Formal Prayer is also invalidated) by losing one's ritual purity, adding as many units as the prayer originally should have contained, | laughing out loud, intentionally drinking and eating,*

[152] *Intentionally adding (an extra wajib physical action such as) a prostration, intentionally vomiting, remembering a missed wajib prayer | (if the number of missed prayers is) less than six or remembering (that one did not perform a necessary) part of a previous prayer.*

وَفَوْتِ قَبْلِيٍّ ثَلاَثِ سُنَنْ … بِفَصْلِ مَسْجِدٍ كَطُولِ الزَّمَنْ[153]

وَاسْتَدْرِكِ الرُّكْنَ فَإِنْ حَالَ رُكُوعْ … فَأَلْغِ ذَاتَ السَّهْوِ وَالْبِنَا يَطُوعْ[154]

كَفِعْلِ مَنْ سَلَّمَ لَكِنْ يُحْرِمُ … لِلْبَاقِي وَالطُّولُ الْفَسَادَ مُلْزِمُ[155]

مَنْ شَكَّ فِي رُكْنٍ بَنَى عَلَى الْيَقِينْ … وَلْيَسْجُدِ الْبَعْدِيَّ لَكِنْ قَدْ يَبِينْ[156]

لِأَنْ بَنَوْا فِي فِعْلِهِمْ وَالْقَوْلِ … نَقْصٌ بِفَوْتِ سُورَةٍ فَالْقَبْلِي[157]

كَذَاكِرِ الْوُسْطَى وَالاَيْدِي قَدْ رَفَعْ … وَرُكَبًا لاَ قَبْلَ ذَا لَكِنْ رَجَعْ[158]

(صَلاَةُ الْجُمُعَةِ)

(فَصْلٌ) بِمَوْطِنِ الْقُرَى قَدْ فُرِضَتْ … صَلاَةُ جُمْعَةٍ لِخُطْبَةٍ تَلَتْ[159]

بِجَامِعٍ عَلَى مُقِيمٍ مَا انْعَذَرْ … حُرٍّ قَرِيبٍ بِكَفَرْسَخٍ ذَكَرْ[160]

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[153] *(Formal Prayer is also invalidated by) missing a prostration which had to be performed before the salam (in a previous prayer) due to missing three (or more stressed) sunnahs | if one exits the masjid (or place of prayer) or a long time passes (before one makes the necessary prostrations of forgetfulness).*

[154] *Perform a missed wajib part of the prayer (when you remember) but if an act of bowing comes in between (your remembering and the missed action) | cancel the unit with the missed wajib part and building on the units is now allowed.*

[155] *This is similar to how a person who made salam too early acts, but he should re-enter prayer with another initial takbir | for the rest of the units. (And know that if) a long time passes (between the prayer and his remembering), it will obligate invalidation (of the previous prayer and he must begin anew).*

[156] *Whoever doubts about doing a wajib essential should build on what he is sure of | and prostrate after the salam. Then there are (some rules of recitation) which are different (and must be clarified for the person who missed a wajib action in the first two units but only realized it after the bowing of the third unit.)*

[157] *As they build on the actions of prayer and also (keep to the normal) recitations (in this case what will happen is the third unit which was recited without a surah will now be considered the second unit). | (And for this reason the second unit is now said to be) missing a surah and thus the person must make prostrations of forgetfulness before the salam (in this case).*

[158] *Also, the person who remembers the middle sitting after his hands have already left the ground (is requested to perform prostrations before the salam) | but not if he remembers (the middle sitting) while his hands are still in contact with the ground; rather, he should sit back down (and there is no need to prostrate prostrations of forgetfulness later).*

[159] *Section: (The Friday Prayer) In the place of large villages, it is wajib | to pray the Friday Prayer with a sermon read*

[160] *Performed in a built masjid for the person who is not travelling, has no other excuses, | is free, is within one farsakh (5.565 kilometers) of the minaret (from where the adhan is called), and is male.*

وَأَجْزَأَتْ غَيْـرًا نَعَمْ قَـدْ تُنْـدَبُ ... عِنْدَ النِّدَا السَّعْـيُ إِلَيْهَـا يَجِبُ[161]

وَسُنَّ غُسْلٌ بِـالرَّوَاحِ اتَّصَـلاَ ... نُدِبَ تَهْجِيـرٌ وَحَـالٌ جَمُـلاَ[162]

بِجُمْعَةٍ جَمَـاعَةٌ قَـدْ وَجَبَـتْ ... سُنَّتْ بِـفَرْضٍ وَبِرَكْعَـةٍ رَسَت[163]

وَنُدِبَتْ إِعَـادَةُ الْفَذِّ بِهَـا ... لاَ مَغْرِبًـا كَذَا عِشًـا مُوتِرُهَـا[164]

(شُرُوطُ الإِمَامِ)

شَرْطُ الإِمَـامِ ذَكَرٌ مُـكَلَّفُ ... آتٍ بِالأَرْكَـانِ وَحُكْمًـا يَعْـرِفُ[165]

وَغَيْرُ ذِي فِسْقٍ وَلَحْنٍ وَاقْـتِدَا ... فِـي جُمْعَةٍ حُـرٌّ مُقِيـمٌ عُدِّدَا[166]

وَيُكْـرَهُ السَّلَسُ وَالْقُرُوحُ مَـعْ ... بَـادٍ لِغَيْـرِهِمْ وَمَـنْ يُكْـرَهُ دَعْ[167]

وَكَـالأَشَلِّ وَإِمَـامَةٌ بِـلاَ ... رِدًا بِمَسْـجِدٍ صَـلاَةٌ تُجْتَلَـى[168]

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[161] *Others who pray it fulfill the requirement (for Dhuhr) and yes it is even mandub for them to pray it. | When the call is made, one must hasten towards it.*

[162] *It is sunnah to take a bath connected with one's departure (towards the masjid). | It is mandub to go when it is sufficiently hot and to go in an appearance which is fair (e.g., clean good-looking clothes and sweet natural scents for men).*

[163] *For the Friday Prayer, a congregation is a wajib (precondition) | and for other wajib prayers, it is a sunnah (to pray in congregation). One gets credit for praying in congregations from catching at least one unit with the imam.*

[164] *For the regular daily wajib prayers, it is mandub for the person who prayed alone to repeat the prayer along with a congregation | but not Maghrib prayer nor `Isha' if one has already prayed Witr.*

[165] *(Preconditions of the Imam of the Formal Prayer) The preconditions of the imam are that he is (1) male, (2) considered responsible for his actions, | (3) able to perform the wajib essentials, (4) knowledgeable of the rulings of the formal prayer,*

[166] *(5) Not one of open disobedience (to Allah), (6) not one who alters the meanings of the Arabic words, and (7) not a follower of another imam (rather, he should lead the prayer alone independently and not follow any one). | For the Friday Prayer that he must be a free man and be residing in his home locality is also counted (among the preconditions).*

[167] *And disliked (in their being imams) are: (1) the person who has a continuous problem in keeping ablution, (2) has a wound which flows with impurities, | (3) is from a rural background when the followers are city dwellers - and he whose imamate is disliked, leave off -*

[168] *(4) is a paraplegic, (5) is leading without | a loose outer garment in a masjid - also it is disliked to have a row of people praying*

بَيْنَ الأَسَاطِينِ وَقُدَّامَ الإِمَامْ   جَمَاعَةٌ بَعْدَ صَلاَةٍ ذِي الْتِزَام[169]

وَرَاتِبٌ مَجْهُولٌ اوْ مَنْ أُبِنَا   وَأَغْلَفٌ عَبْدٌ خَصِيٌّ ابْنُ زِنَا[170]

وَجَازَ عِنِّينٌ وَأَعْمَى أَلْكَنُ   مُجَذَّمٌ خَفَّ وَهَذَا الْمُمْكِنُ[171]

وَالْمُقْتَدِي الإِمَامَ يَتْبَعُ خَلاَ   زِيَادَةٍ قَدْ حُقِّقَتْ عَنْهَا اعْدِلاَ[172]

وَأَحْرَمَ الْمَسْبُوقُ فَوْرًا وَدَخَلْ   مَعَ الإِمَامِ كَيْفَمَا كَانَ الْعَمَلْ[173]

مُكَبِّرًا إِنْ سَاجِدًا أَوْ رَاكِعَا   أَلْفَاهُ لاَ فِي جَلْسَةٍ وَتَابَعَا[174]

إِنْ سَلَّمَ الإِمَامُ قَامَ قَاضِيَا   أَقْوَالَهُ وَفِي الْفِعَالِ بَانِيَا[175]

كَبَّرَ إِنْ حَصَّلَ شَفْعًا أَوْ أَقَلّْ   مِنْ رَكْعَةٍ وَالسَّهْوَ إِذْ ذَاكَ احْتَمَلْ[176]

وَيَسْجُدُ الْمَسْبُوقُ قَبْلِيَّ الإِمَامْ   مَعْهُ وَبَعْدِيًّا قَضَى بَعْدَ السَّلاَمْ[177]

أَدْرَكَ ذَاكَ السَّهْوَ أَوْ لاَ قَيَّدُوا   مَنْ لَمْ يُحَصِّلْ رَكْعَةً لاَ يَسْجُدُ[178]

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[169] Cut by pillars, positioned in front of the imam, or to have a second group for the same prayer (after the imam is done) as a continual and regular practice -

[170] (Now continuing with the list of disliked imams) (6) to choose a regular imam who is unknown (to people), (7) is accused (and looked upon with suspicion), | (8) is uncircumcised, (9) is a slave, (10) is castrated, or (11) is a child of fornication.

[171] (The following people are permissible to choose as imam): (1) the impotent person, (2) the blind person, (3) the person with speech impediments (which do not alter the meaning of the Arabic words), | and (4) the person with light leprosy. And this amount (of detail) is all that is possible (for a short text such as this).

[172] The follower of the imam follows (in everything) except | an action which is added; so, swerve away from such (following).

[173] The latecomer makes the initial takbir immediately and enters the prayer | with the imam regardless of what the current action is (that the imam is performing).

[174] The latecomer makes an extra takbir (after the initial takbir) if he finds the imam prostrating or bowing | but not if he find the imam sitting. And then he follows the imam (until the end of the prayer).

[175] When the imam makes his terminating salam, the latecomer stands up to make up | the missed verbal recitations and in the physical actions he builds off (what he prayed with the imam).

[176] (When standing up after the imam's salam), the latecomer says takbir if he obtained a pair of units or less | than one unit (with the imam). And the correctable mistakes which the imam makes while the latecomer is following are the imam's responsibility and the correctable mistakes which the latecomer makes after the imam's terminating salam are the latecomer's responsibility.

[177] The latecomer should prostrate the imam's prostrations of forgetfulness made before the salam | along with the imam and he should make up those the imam makes after the salam after his own terminating salam.

وَبَطَلَتْ لِمُقْتَدٍ بِمُبْطِلِ   عَلَى الإِمَامِ غَيْرَ فَرْعٍ مُنْجَلِي[179]

مَنْ ذَكَرَ الْحَدَثَ أَوْ بِهِ غُلِبْ   إِنْ بَادَرَ الْخُرُوجَ مِنْهَا وَنُدِبْ[180]

تَقْدِيمُ مُؤْتَمٍّ يُتِمُّ بِهِمُو   فَإِنْ أَبَاهُ انْفَرَدُوا أَوْ قَدَّمُوا[181]

(كِتَابُ الزَّكَاةِ)

فُرِضَتِ الزَّكَاةُ فِيمَا يُرْتَسَمْ   عَيْنٍ وَحَبٍّ وَثِمَارٍ وَنَعَمْ[182]

فِي الْعَيْنِ وَالأَنْعَامِ حَقَّتْ كُلَّ عَامْ   يَكْمُلُ وَالْحَبُّ بِالاِفْرَاكِ يُرَامْ[183]

وَالتَّمْرُ وَالزَّبِيبُ بِالطِّيبِ وَفِي   ذِي الزَّيْتِ مِنْ زَيْتِهِ وَالْحَبُّ يَفِي[184]

وَهِيَ فِي الثِّمَارِ وَالْحَبِّ الْعُشُرْ   أَوْ نِصْفُهُ إِنْ آلَةَ السَّقْيِ يَجُرّْ[185]

خَمْسَةُ أَوْسُقٍ نِصَابٌ فِيهِمَا   فِي فِضَّةٍ قُلْ مِائَتَانِ دِرْهَمَا[186]

عِشْرُونَ دِينَارًا نِصَابٌ فِي الذَّهَبْ   وَرُبُعُ الْعُشْرِ فِيهِمَا وَجَبْ[187]

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[178] *It does not matter whether the latecomer was present during the imam's mistake but they have stipulated | that he who does not obtain even a single unit along with the imam should not prostrate the imam's prostrations of forgetfulness.*

[179] *The prayer of the follower is invalidated by that which ruins | the imam's prayer except some apparent branch cases,*

[180] *Such as if the imam remembers that he is not pure or is overcome with ritual impurity (while praying). | He should in such a case immediately leave the prayer (to allow the followers' prayers to remain valid) and it is mandub for him*

[181] *To appoint one of the followers (as his successor) to finish the prayer with the other followers. | If the imam does not do this (before leaving), then the followers may finish their prayers alone or send one of them forward (as the replacement imam who will finish the prayer with them).*

[182] *(Book of Zakat) Zakāt is wajib on that which inscribed (in the primary texts) | of gold and silver, cereal and crop harvests, and grazing livestock.*

[183] *For gold, silver, and grazing animals, it is due every year | and for crops it is desired when they are ready for harvest.*

[184] *(It is due for) dates and grapes when they are ripe (close to sweetness) and for | that which gives oil, it is due when it is ready to give oil. And (it is due for) fruits (i.e. dates and grapes) and crops when they are ready for gathering as long as the yield is past the minimum threshold.*

[185] *The amount due for fruits and crops is one tenth | or half of that if (the farmer) used an instrument of irrigation.*

[186] *Five wasqs (60 ṣā` or ~609 volumetric liters) is the minimum threshold value for both types of harvests. | For silver, say "(The minimum threshold is) 200 dirhams."*

[187] *20 dinārs is the minimum threshold for gold | and one-fourth of one-tenth is wajib on both gold and silver.*

وَالْعَرْضُ ذُو التَّجْرِ وَدَيْنُ مَنْ أَدَارْ ... قِيمَتُهَا كَالْعَيْنِ ثُمَّ ذُو احْتِكَار[188]

زَكَّى لِقَبْضِ ثَمَنٍ أَوْ دَيْنِ ... عَيْنًا بِشَرْطِ الْحَوْلِ لِلأَصْلَيْنِ[189]

فِي كُلِّ خَمْسَةِ جِمَالٍ جَذَعَةْ ... مِنْ غَنَمٍ بِنْتُ الْمَخَاضِ مُقْنِعَةْ[190]

فِي الْخَمْسِ وَالْعِشْرِينَ وَابْنَةُ اللَّبُونْ ... فِي سِتَّةٍ مَعَ الثَّلاَثِينَ تَكُون[191]

سِتًّا وَأَرْبَعِينَ حِقَّةٌ كَفَتْ ... جَذَعَةٌ إِحْدَى وَسِتِّينَ وَفَت[192]

بِنْتَا لَبُونٍ سِتَّةً وَسَبْعِينْ ... وَحِقَّتَانِ وَاحِدًا وَتِسْعِين[193]

وَمَعْ ثَلاَثِينَ ثَلاَثٌ أَيْ بَنَاتْ ... لَبُونٍ اوْ خُذْ حِقَّتَيْنِ بِافْتِيَات[194]

إِذَا الثَّلاَثِينَ تَلَتْهَا الْمِائَةُ ... فِي كُلِّ خَمْسِينَ كَمَالاً حِقَّةٌ[195]

وَكُلُّ أَرْبَعِينَ بِنْتٌ لِلَّبُونْ ... وَهَكَذَا مَا زَادَ أَمْرُهُ يَهُون[196]

عِجْلٌ تَبِيعٌ فِي ثَلاَثِينَ بَقَرْ ... مُسِنَّةٌ فِي أَرْبَعِينَ تُسْتَطَر[197]

وَهَكَذَا مَا ارْتَفَعَتْ ثُمَّ الْغَنَمْ ... شَاةٌ لِأَرْبَعِينَ مَعْ أُخْرَى تُضَمّ[198]

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[188] *Merchandise for immediate trade (also has Zakat on it) and also the debts of the one (who constantly loans and receives). | The value of these should be estimated according to the equivalent amount of gold or silver. Then, the person who hoards (gives loans for long periods or sells merchandise only after the market price has risen)*

[189] *Pays Zakat when he receives the price of the merchandise or loan | (again) according to the price of gold/silver as long an entire year passed for these two cases.*

[190] *(Now speaking about Zakat on livestock, we say that the representative of the imam should take) one one-year-old sheep for every five camels. | A one-year-old she-camel fulfills the requirement*

[191] *For twenty-five camels owned. A two-year-old she camel | is for thirty-six camels owned.*

[192] *For forty-six, a three-year-old she-camel is enough. | A four-year-old she-camel discharges the requirement for sixty-one camels owned.*

[193] *Two two-year-old she-camels are for seventy-six camels owned and | two three-year-old she-camels are for ninety-one camels owned.*

[194] *(When there are ninety-one) along with thirty (more camels owned, take) three | two-year-old she-camels or take two three-year-old she-camels according to the opinion (of Imam Malik).*

[195] *When there are thirty plus one hundred (camels owned), | (then) for each fifty full units there is a three-year-old she-camel*

[196] *And for each forty full units there is a two-year-old she-camel. | And this is how it is for numbers that are greater. Its ruling is easy.*

[197] *There is a two-year-old male cattle animal for each thirty cattle owned | and a three-year-old female cattle animal for every forty is written.*

فِي وَاحِدٍ عِشْرِيـنَ يَتْلُـو وَمِئَــةْ   وَمَعْ ثَمَـانِيـنَ ثَلاَثٌ مُجْـزِئَةْ 199

وَأَرْبَعًــا خُـذْ مِنْ مِئِيـنَ أَرْبَـعِ   شَاةٌ لِـكُلِّ مِـائَةٍ إِنْ تُرْفَــعِ 200

وَحَوْلُ الاَرْبَاحِ وَنَسْلٍ كَالأُصُــولْ   وَالطَّارِ لاَ عَمَّا يُزَكَّى أَنْ يَحُـول 201

وَلاَ يُـزَكَّى وَقَصٌ مِـــنَ النَّعَمْ   كَذَاكَ مَا دُونَ النِّصَـابِ وَلْيَعُمّ 202

وَعَسَلٌ فَـاكِهَةٌ مَـعَ الْــخُضَرْ   إِذْ هِيَ فِي الْمُقْتَاتِ مِمَّـا يُدَّخَر 203

وَيَحْصُلُ النِّصَابُ مِـنْ صِنْفَيْـنِ   كَـذَهَبٍ وَفِضَّـةٍ مِـنْ عَيْـنِ 204

وَالضَّأْنُ لِلْـمَعْزِ وَبُخْـتٌ لِلْعِـرَابْ   وَبَقَرٌ إِلَى الْجَوَامِيسِ اصْطِحَاب 205

الْقَمْحُ لِلشَّعِيـرِ لِلسُّلْتِ يُصَـــارْ   كَذَا الْقَطَانِي وَالزَّبِيبُ وَالثِّمَـــار 206

مَصْرِفُهَا الْفَقِيــرُ وَالْمِسْكِيـــنُ   غَــازٍ وَعِتْقٌ عَــامِلٌ مَدِيـــنُ 207

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[198] *And this rule holds for numbers which are higher. Then, for sheep/goats, | give one one-year-old for forty sheep/goats owned (and continue to give one one-year-old) even if you have more than forty (up until and including one-hundred-twenty).*

[199] *For twenty-one followed by one hundred | (two one-year-olds are due) and for eighty more, three are enough to fulfill the requirement (until just under four-hundred are owned).*

[200] *And for four instances of one hundred, take four (one-year-olds). | There is one one-year-old for each hundred sheep if (the number owned is) higher.*

[201] *The Zakat fiscal year for profit and offspring (of livestock) is the same as that of the original base capital or the animals' parents. | This is also true for new wealth or animals bought/received as long as the original amount was passed the minimum threshold value for both cases.*

[202] *If the number of animals owned is between two tiers, then no partial Zakat is due (on the extra animals) | similar to how there is no Zakat due on wealth that is below the minimum threshold value. And also encompass (in this ruling of being exempt from Zakat)*

[203] *Honey, fruits (other than dates and grapes), and vegetables (other than certain string beans) | since all of these sources of nourishment can be stored up (and still be exempt from Zakat).*

[204] *The minimum threshold for cash currency can be achieved from both types | like gold and silver, which are both from (what is considered) cash.*

[205] *Sheep are grouped with goats and large two-humped camels are grouped with regular-sized one-humped camels. | Similarly, cows/bulls with buffaloes are (counted) together.*

[206] *Wheat, barley, and multi-grain cereal crops are gathered together (for measurement). | Similarly, different string bean crops can be grouped together as can different grades of grapes. Lastly, different grades of dates can also be grouped together.*

[207] *Zakat may be spent on the moderately poor, the extremely poor, | the person fighting (for Allah's cause), (slaves) to free (them), the person who works to collect/distribute/manage Zakat, the person in debt,*

مُؤَلَّفُ الْقَلْبِ وَمُحْتَـاجٌ غَرِيـبْ   أَحْرَارُ إِسْلاَمٍ وَلَمْ يُقْبَلْ مُرِيــبْ[208]

(فَصْلٌ فِي زَكَاةُ الْفِطْرِ)

(فَصْلٌ) زَكَاةُ الْفِطْرِ صَاعٌ وَتَجِبْ   عَنْ مُسْلِمٍ وَمَنْ بِرِزْقِهِ طُلِبْ[209]
مِـنْ مُسْلِمٍ بِجُلِّ عَيْـشِ الْقَـوْمِ   لِتُغْنِ حُرًّا مُسْلِمًـا فِـي الْيَـوْمِ[210]

(كِتَابُ الصِّيَامِ)

صِيَامُ شَهْـرِ رَمَضَـانَ وَجَبَـا   فِـي رَجَبٍ شَعْبَـانَ صَوْمٌ نُدِبَـا[211]
كَـتِسْعِ حِجَّةٍ وَأَحْـرَى الآخِرُ   كَذَا الْمُحَرَّمُ وَأَحْرَى الْعَـاشِرُ[212]
وَيَثْبُتُ الشَّهْـرُ بِرُؤْيَـةِ الْهِـلاَلْ   أَوْ بِثَلاَثِيـنَ قُبَيْـلاً فِـي كَمَالْ[213]
فَرْضُ الصِّيَـامِ نِيَّـةٌ بِلَيْـلِهِ   وَتَـرْكُ وَطْءٍ شُرْبِـهِ وَأَكْلِـهِ[214]

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[208] *The person whose heart is to be mended (towards Islam), and the person who is away from home and is in need. | These people must be free Muslims (except it is valid to give a non-Muslim Zakat to mend his heart towards Islam) and one does not accept (giving Zakat) to a person who causes one to have (great) doubts (about whether or not he fulfills the requirements of being a target for Zakat).*

[209] *Section(Zakat al-Fiṭr) Zākat al-Fiṭr is a Ṣā` (about two liters) and is wajib | on every able Muslim and those whom he is responsible for financially*

[210] *Who are Muslims. (It is given) from the common staple food of a people | to fulfill the (nourishment) needs of a free Muslim for an entire day.*

[211] *(Book of Fasting) Fasting in the month of Ramāḍān is wajib. | In Rajab and Sha`bān, fasting is mandub.*

[212] *Like the first nine days of Dhu al-Hijjah and even more the last of these days (i.e. the 9th of Dhu al-Hijjah, the day of `Arafah for other than the person performing Hajj), | likewise the month of Muḥarram and even more recommended is the tenth (of Muharram, the day of `Āshūrah in which the people of Mūsā crossed through the red sea and escaped from Pharaoh).*

[213] *A lunar month is established by seeing the crescent moon | or by completing thirty days from the previous month in total.*

وَالْقَيْءِ مَعْ إِيصَالِ شَيْءٍ لِلْمَعِدْ　　مِنْ أُذُنٍ أَوْ عَيْنٍ اوْ أَنْفٍ وَرَدْ[215]

وَقْتَ طُلُوعِ فَجْرِهِ إِلَى الْغُرُوبْ　　وَالْعَقْلُ فِي أَوَّلِهِ شَرْطُ الْوُجُوبْ[216]

وَلْيَقْضِ فَاقِدُهُ وَالْحَيْضُ مَنَعْ　　صَوْمًا وَتَقْضِي الْفَرْضَ إِنْ بِهِ ارْتَفَعْ[217]

وَيُكْرَهُ اللَّمْسُ وَفِكْرٌ سَلِمَا　　دَأْبًا مِنَ الْمَذْيِ وَإِلاَّ حَرُمَا[218]

وَكَرِهُوا ذَوْقَ كَقِدْرٍ وَهَذَرْ　　غَالِبُ قَيْءٍ وَذُبَابٍ مُغْتَفَرْ[219]

غُبَارُ صَانِعٍ وَطُرْقٍ وَسِوَاكْ　　يَابِسٌ اصْبَاحُ جَنَابَةٍ كَذَاكْ[220]

وَنِيَّةٌ تَكْفِي لِمَا تَتَابُعُهْ　　يَجِبُ إِلاَّ إِنْ نَفَاهُ مَانِعُهْ[221]

نُدِبَ تَعْجِيلٌ لِفِطْرٍ رَفَعَهْ　　كَذَاكَ تَأْخِيرُ سُحُورٍ تَبِعَهْ[222]

مَنْ أَفْطَرَ الْفَرْضَ قَضَاهُ وَلْيَزِدْ　　كَفَّارَةً فِي رَمَضَانَ إِنْ عَمَدْ[223]

لِأَكْلٍ اوْ شُرْبِ فَمٍ أوْ لِلْمَنِيّْ　　وَلَوْ بِفِكْرٍ أَوْ لِرَفْضِ مَا بُنِي[224]

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[214] *The wajibs of fasting are: (1) making an intention in its preceding night, | (2) leaving sexual intercourse, (3) (leaving) drinking (fluids), (4) (leaving) eating,*

[215] *(Avoiding intentional) (5) vomiting and (6) making substances reach the stomach | from the ear, eye, or nose as it has come (in some reports within the Maliki School).*

[216] *The time for the fast is from the rising of dawn until the setting of the sun | and having consciousness (for other than the person asleep) in the beginning of it is a precondition for it to be obligatory (and acceptable).*

[217] *And let the person who does not have consciousness (e.g., due to a fainting spell) make it up. (Know that) menstruation prevents | one from fasting and she makes up her wajib fasts (missed while menstruating including the fast in which the menstruation started during the day) and the fast in which the menstruation stopped and was lifted.*

[218] *It is disliked to caress (the other gender) and think about (sensual matters) if one is safe | usually from emitting pre-seminal discharge; otherwise, these two acts are unlawful.*

[219] *And they have disliked tasting substances like from a cooking pot and useless talking. | Being overcome by vomit or swallowing flies/gnats by mistake is forgiven -*

[220] *As is the dust of the laborer (e.g., wood carpenter) or of the road. (Also forgiven is) using a wood toothstick | which is dry likewise waking up in a state of greater ritual impurity (from a pre-dawn penetration or ejaculation with pleasure).*

[221] *And one intention is enough for fasts which must be kept on successive days | (but a new intention must be made) if some preventive factor (e.g., sickness or menstruation) breaks the succession of fasts.*

[222] *It is mandub to hasten the breaking of the fasts (after sunset) and lifting (of the restrictions). | Just like that, it is mandub to delay the pre-dawn meal at night (e.g., to end twenty minutes before dawn).*

[223] *Whoever breaks a wajib fast must make it up and must add | an expiation if it was broken during the days of Ramadan intentionally.*

بِلاَ تَأَوُّلٍ قَرِيبٍ وَيُبَاحْ لِلضُّرِّ أَوْ سَفَرِ قَصْرٍ أَيْ مُبَاحْ 225°

وَعَمْدُهُ فِي النَّفْلِ دُونَ ضُرِّ مُحَرَّمٌ وَلْيَقْضِ لاَ فِي الْغَيْرِ 226

وَكَفِّرَنْ بِصَوْمِ شَهْرَيْنِ وِلاَ أَوْ عِتْقِ مَمْلُوكٍ بِالاِسْلاَمِ حَلاَ 227

وَفَضَّلُوا إِطْعَامَ سِتِّينَ فَقِيرْ مُدًّا لِمِسْكِينٍ مِنَ الْعَيْشِ الْكَثِيرْ 228°

(كِتَابُ الْحَجِّ)

الْحَجُّ فَرْضٌ مَرَّةً فِي الْعُمْرِ أَرْكَانُهُ إِنْ تُرِكَتْ لَمْ تُجْبَرِ 229

الاِحْرَامُ وَالسَّعْيُ وُقُوفُ عَرَفَةْ لَيْلَةَ الاَضْحَى وَالطَّوَافُ رِدْفَهْ 230°

وَالْوَاجِبَاتُ غَيْرُ الاَرْكَانِ بِدَمْ قَدْ جُبِرَتْ مِنْهَا طَوَافُ مَنْ قَدِمْ 231°

وَوَصْلُهُ بِالسَّعْيِ مَشْيٌ فِيهِمَا وَرَكْعَتَا الطَّوَافِ إِنْ تَحَتَّمَا 232

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[224] *(One expiates, if one breaks the fast intentionally) with eating or drinking from one's mouth, or from reaching ejaculation/orgasm | even if it is reached from imaginative thought, or by abandoning what the fast is built upon (i.e. one's intention)*

[225] *Without making a common false assumption. But, it is permissible (to break fasts) | due to fear of incurring harm or while travelling a distance which allows one to shorten prayers - meaning it is allowed.*

[226] *Intentionally breaking a mandub fast without excuse | is unlawful and let such a person make it up. But, breaking a mandub fast in other circumstances (with a valid excuse or out of forgetfulness) does not necessitate that one make it up. (Also, mandub fast broken out of forgetfulness remain valid.)*

[227] *Expiate by fasting two lunar months consecutively or | by freeing a slave who has been decorated with Islam (i.e. a slave who is Muslim).*

[228] *And they have preferred that the person expiate by feeding sixty poor people | one mudd (~0.5 liters) for each poor person from a common staple food found abundantly (in one's region).*

[229] *(Book of Hajj) Hajj is wajib once in a lifetime. | If its wajib-essentials are left, they cannot be fixed (i.e. made up for):*

[230] *(1) Entering into sacredness, (2) running/walking the Safa-Marwah circuits, (3) remaining in `Arafah | during (a portion) of the night of `Īd al-Aḍḥā (i.e. the tenth of Dhu l-Hijjah), and (4) the circumambulation which follows (after Muzdalifah).*

[231] *The wajib non-essentials are with blood sacrifice | fixed and among these are: (1) the circumambulation of he who enters Makkah,*

Main Text and Literal Translation

نُزُولُ مُزْدَلِفَ فِي رُجُوعِنَا … مَبِيتُ لَيْلَاتٍ ثَلَاثٍ بِمِنَى[233]

إِحْرَامُ مِيقَاتٍ فَذُو الْحُلَيْفَةْ … لِطَيْبَ لِلشَّامِ وَمِصْرَ الْجُحْفَةْ[234]°

قَرْنٌ لِنَجْدٍ ذَاتُ عِرْقٍ لِلْعِرَاقْ … يَلَمْلَمُ الْيَمَنُ آتِيهَا وِفَاقْ[235]°

تَجَرُّدٌ مِنَ الْمَخِيطِ تَلْبِيَةْ … وَالْحَلْقُ مَعْ رَمْيِ الْجِمَارِ تَوْفِيَةْ[236]°

وَإِنْ تُرِدْ تَرْتِيبَ حَجِّكَ اسْمَعَا … بَيَانَهُ وَالذِّهْنَ مِنْكَ اسْتَجْمِعَا[237]

إِنْ جِئْتَ رَابِغًا تَنَظَّفْ وَاغْتَسِلْ … كَوَاجِبٍ وَبِالشُّرُوعِ يَتَّصِلْ[238]°

وَالْبَسْ رِدًا وَأُزْرَةً نَعْلَيْنِ … وَاسْتَصْحِبِ الْهَدْيَ وَرَكْعَتَيْنِ[239]

بِالْكَافِرُونَ ثُمَّ الِاخْلَاصِ هُمَا … فَإِنْ رَكِبْتَ أَوَ مَشَيْتَ أَحْرِمَا[240]

بِنِيَّةٍ تَصْحَبُ قَوْلاً أَوْ عَمَلْ … كَمَشْيٍ اوْ تَلْبِيَةٍ مِمَّا اتَّصَلْ[241]°

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[232] *(2) performing the Safa-Marwah circuits shortly after (a wajib circumambulation), (3) walking on one's feet for (the circumambulation and following Safa-Marwah circuits (if able), | (4) the two post-circumambulation units of formal prayer if the circumambulation was a wajib one,*

[233] *(5) Descending in Muzdalifah when coming back from `Arafah, | (6) spending three nights in Mina,*

[234] *(7) Entering sacredness at the appointed stations - so Dhu al-Hulayfah is | for Madinah and Syria. Juhfah is for Egypt.*

[235] *Qarn al-Manazil is for Najd. Dhatu `Irq is for `Iraq. | Yalamlam is for Yemen. (And these stations are for all those) who come from these directions -*

[236] *(8) Not wearing sewn clothes (for men), (9) saying the talbiyah, | (10) shaving (or cutting) one's hair (after stoning the biggest pillar the first time), and (11) stoning the pillars (in the days of Mina) - and that completes the list. (We added one wajib non-essential to this list in the Guiding Helper (i.e. being present in `Arafah in the afternoon or evening of the ninth of Dhu al-Hijjah) because of general agreement in the Maliki School and strong words which have come about it in the primary texts.)*

[237] *If you wish to know the order of the actions in your Hajj, listen carefully | to its explanation and bring your mind to concentration:*

[238] *When you (leave Morocco and) come to Rābigh (which is near Juhfah), cleanse yourself (e.g., by shaving your pubic hair, clipping you nails, trimming your moustache/beard, etc.) and bathe | like you do for a wajib bath for purification and this is connected to the beginning of your Hajj.*

[239] *Men, wear a clean (white) upper sheet (as a shirt), a lower sheet (as a long skirt), and two slippers. | Bring along your sacrificial animal and pray a two unit formal prayer -*

[240] *With Surah al-Kāfirun in the first unit (recited after the Fatihah) and Surah al-Ikhlāṣ in the second unit (after the Fatihah); these are the two (recommended surahs for this prayer). | Regardless of whether you rode or walked (to reach your appointed station), you should now enter the state of sacredness*

وَجَدِّدَنْهَا كُلَّمَا تَجَدَّدَتْ   حَالٌ وَإِنْ صَلَّيْتَ ثُمَّ إِنْ دَنَتْ[242]

مَكَّةُ فَاغْتَسِلْ بِذِي طُوًى بِلاَ   دَلْكٍ وَمِنْ كَدَا الثَّنِيَةِ ادْخُلاَ[243]

إِذَا وَصَلْتَ لِلْبُيُوتِ فَاتْرُكَا   تَلْبِيَةً وَكُلَّ شُغْلٍ وَاسْلُكَا[244]

لِلْبَيْتِ مِنْ بَابِ السَّلاَمِ وَاسْتَلِمْ   الْحَجَرَ الأَسْوَدَ كَبِّرْ وَأَتِمْ[245]

سَبْعَةَ أَشْوَاطٍ بِهِ وَقَدْ يَسَرْ   وَكَبِّرَنْ مُقَبِّلاً ذَاكَ الْحَجَرْ[246]

مَتَى تُحَاذِيهِ كَذَا الْيَمَانِي   لَكِنَّ ذَا بِالْيَدِ خُذْ بَيَانِي[247]

إِنْ لَمْ تَصِلْ لِلْحَجَرِ الْمَسْ بِالْيَدِ   وَضَعْ عَلَى الْفَمِ وَكَبِّرْ تَقْتَدِ[248]

وَارْمُلْ ثَلاَثًا وَامْشِ بَعْدُ أَرْبَعَا   خَلْفَ الْمَقَامِ رَكْعَتَيْنِ أَوْقِعَا[249]

وَادْعُ بِمَا شِئْتَ لَدَى الْمُلْتَزَمِ   وَالْحَجَرَ الأَسْوَدَ بَعْدُ اسْتَلِمِ[250]

وَاخْرُجْ إِلَى الصَّفَا فَقِفْ مُسْتَقْبِلاَ   عَلَيْهِ ثُمَّ كَبِّرَنْ وَهَلِّلاَ[251]

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[241] *by making an intention (to perform Hajj and be in the state of sacredness) accompanied by some words or some action | like starting to walk towards Makkah or saying talbiyah - all connected to this initial intention.*

[242] *And start repeating the talbiyah again each time your condition changes | like after you finish a formal prayer. Then, when Makkah comes near,*

[243] *Take another bath by Dhu Ṭuwā but do not | rub your body in this bath (lest you pluck away hair or the like which is forbidden while sacred). And then from Kadā' ath-Thaniyyah, enter the Sacred City.*

[244] *When you reach the outer boundary edifice of the Sacred Mosque, leave | the uttering of the talbiyah (and become silent in awe) and leave all distractions and head*

[245] *Towards the House (i.e. the Ka`bah) entering from the door labeled "Bāb as-Salām". Then, greet | the Black Stone (by touching it or kissing it) and then utter takbīr and then complete*

[246] *Seven rounds around the House while it is on your left. | And repeat the takbir and kiss that Stone*

[247] *Each time you come in line with it. Similarly, (say takbir) for the Yamāni Corner. | But, the Yamāni corner is only to be touched (and not kissed). So, receive my clarification.*

[248] *If you cannot reach the Stone (and kiss it), then suffice yourself with touching it and then you may bring (the underside of) your hand up to and in contact with your mouth (without actually kissing your hand).*

[249] *And walk in a hastened manner lifting your feet up higher for three rounds and then walk normally for four rounds. | Then, behind the Standing Place of Ibrahim, pray two units (of formal prayer).*

[250] *Then, you can supplicate with what you wish in the Multazam area (to the left of the door of the Ka`bah). | And the Black Stone touch/kiss afterwards.*

[251] *Then, go out to Safa and stop on it facing the Ka`bah. | Then, utter the takbīr and tahlīl (la ilaha illa l-lah).*

وَاسْعَ لِمَرْوَةٍ فَقِفْ مِثْلَ الصَّفَا ... وَخُبَّ فِي بَطْنِ الْمَسِيلِ ذَا اقْتِفَا[252]

أَرْبَعَ وَقْفَاتٍ بِكُلٍّ مِنْهُمَا ... تَقِفُ وَالأَشْوَاطَ سَبْعًا تَمِّمَا[253]

وَادْعُ بِمَا شِئْتَ بِسَعْيٍ وَطَوَافْ ... وَبِالصَّفَا وَمَرْوَةٍ مَعَ اعْتِرَافْ[254]

وَيَجِبُ الطُّهْرَانِ وَالسِّتْرُ عَلَى ... مَنْ طَافَ نَدْبُهَا بِسَعْيٍ يُجْتَلَى[255]

وَعُدْ فَلَبِّ لِمُصَلَّى عَرَفَةْ ... وَخُطْبَةُ السَّابِعِ تَأْتِي لِلصِّفَةْ[256]

وَثَامِنَ الشَّهْرِ اخْرُجَنَّ لِمِنَى ... بِعَرَفَاتٍ تَاسِعًا نُزُولُنَا[257]

وَاغْتَسِلَنْ قُرْبَ الزَّوَالِ وَاحْضُرَا ... الْخُطْبَتَيْنِ وَاجْمَعَنَّ وَاقْصُرَا[258]

ظُهْرَيْكَ ثُمَّ الْجَبَلَ اصْعَدْ رَاكِبَا ... عَلَى وُضُوءٍ ثُمَّ كُنْ مُوَاظِبَا[259]

عَلَى الدُّعَا مُهَلِّلاً مُبْتَهِلاَ ... مُصَلِّيًا عَلَى النَّبِيْ مُسْتَقْبِلاَ[260]

هُنَيْهَةً بَعْدَ غُرُوبِهَا تَقِفْ ... وَانْفِرْ لِمُزْدَلِفَةٍ وَتَنْصَرِفْ[261]

فِي الْمَأْزِمَيْنِ الْعَلَمَيْنِ نَكِّبِ ... وَاقْصُرْ بِهَا وَاجْمَعْ عِشًا لِمَغْرِبِ[262]

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[252] Then, hasten on to Marwah and stop (for verbal remembrances and supplications) like you stopped on Safa | and jog in the middle of the valley (between Safa and Marwah) and in this you will be following (Ismā`īl's mother Hājirah).

[253] You will stop four times on each of the two hills | and complete seven legs pacing between them.

[254] Supplicate as you wish while performing the Safa-Marwah circuits, circumambulation, | and while on Safa and Marwah with what is recognized (to be recommended).

[255] Both ritual purity and purity from physical impurities and also covering one's nakedness are wajib for | the person performing circumambulation. And these things being recommended for the Safa-Marwah circuits is apparent.

[256] Then, return to saying the talbiyah (after completing the Safa-Marwah circuits) and continue to utter it until reaching the Masjid of `Arafah (after high noon on the 9th of Dhu al-Hijjah). | The sermon (at the Sacred Mosque) on the 7th is given to describe (to people the method of performing Hajj).

[257] On the 8th of the month, you should go out towards Minā. | On the 9th, in `Arafah will be our descent.

[258] (So, on the 9th), take a bath shortly before noon and attend | the two speeches (after high-noon) and then join and shorten

[259] The two day prayers (i.e. Dhuhr and `Asr along with the imam of the `Arafah masjid if possible). Then, the mountain (of `Arafah) climb riding (on an animal or vehicle) | while in a state of ritual purity. Then, be constant

[260] In supplication saying the tahlil, fervently praying, | (and) sending blessings on the Prophet while facing the qiblah.

[261] There, for a while you remain (in `Arafah) after the sun has set. | Then, you head (West) towards Muzdalifah and go between

[262] The pathway formed between two large mountains named al-Ma'zamayn which are landmarks (on the route). | In Muzdalifah, you shorten and join Maghrib and `Isha together.

وَاحْطُطْ وَبِتْ بِهَا وَأَحْيِ لَيْلَتَكْ   وَصَلِّ صُبْحَكَ وَغَلِّسْ رِحْلَتَك[263]

قِفْ وَادْعُ بِالْمَشْعَرِ لِلإِسْفَارِ   وَأَسْرِعَنْ فِي بَطْنِ وَادِى النَّارِ[264]

وَسِرْ كَمَا تَكُونُ لِلْعَقَبَةِ   فَارْمِ لَدَيْهَا بِحِجَارٍ سَبْعَةِ[265]

مِنْ أَسْفَلٍ تُسَاقُ مِنْ مُزْدَلِفَةْ   كَالْفُولِ وَانْحَرْ هَدْيًا انْ بِعَرَفَةْ[266]

أَوْقَفْتَهُ وَاحْلِقْ وَسِرْ لِلْبَيْتِ   فَطُفْ وَصَلِّ مِثْلَ ذَاكَ النَّعْتِ[267]

وَارْجِعْ فَصَلِّ الظُّهْرَ فِي مِنًي وَبِتْ   إِثْرَ زَوَالِ غَدِهِ ارْمِ لاَ تُفِتْ[268]

ثَلاَثَ جَمْرَاتٍ بِسَبْعِ حَصَيَاتْ   لِكُلِّ جَمْرَةٍ وَقِفْ لِلدَّعَوَاتْ[269]

طَوِيلاً اثْرَ الأَوَّلَيْنِ أَخِّرَا   عَقَبَةً وَكُلَّ رَمْيٍ كَبِّرَا[270]

وَافْعَلْ كَذَاكَ ثَالِثَ النَّحْرِ وَزِدْ   إِنْ شِئْتَ رَابِعًا وَتَمَّ مَا قُصِدْ[271]

وَمَنَعَ الإِحْرَامُ صَيْدَ الْبَرِّ   فِي قَتْلِهِ الْجَزَاءُ لاَ كَالْفَأْرِ[272]

وَعَقْرَبٍ مَعَ الْحِدَا كَلْبٍ عَقُورْ   وَحَيَّةٍ مَعَ الْغُرَابِ إِذْ يَجُورْ[273]

وَمَنَعَ الْمُحِيطَ بِالْعُضْوِ وَلَوْ   بِنَسْجٍ اوْ عَقْدٍ كَخَاتَمٍ حَكَوْا[274]

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[263] *Descend and spend the night in Muzdalifah and keep alive your night (with worship). | (At dawn) pray the Ṣubḥ prayer while it is still dark and move on*

[264] *To the area known as al-Mash`ar al-Haram and stop there and supplicate until there is sufficiently bright (before sunrise) | Then, you must return to Mina speeding through the middle of the Valley of Fire ("where the elephants died").*

[265] *Proceed as you are to the biggest pillar in Mina | and pelt it with seven stones*

[266] *(And you can choose to stand) in a low location while pelting and these seven stones should have come from Muzdalifah | each the size of a bean. Then, slaughter your sacrificial animal (in Mina) if at `Arafah*

[267] *You brought it with you. Shave/cut your hair and travel on back to the Ka`bah. | Perform a circumambulation in a way similar to that which was described before.*

[268] *Then, return to Mina and pray Dhuhr there and spend the night. | After high-noon the next day, do not omit the pelting*

[269] *of the three pillars with seven pebbles | each and stop for the long supplications*

[270] *After the first two and make the last one you pelt | the biggest one. And utter the takbir with each pebble throw.*

[271] *Do similarly on the third day (counting from the Sacrificial `Id) and add | if you want a fourth day (i.e. up to the 13th of Dhu al-Hijjah) and now what was desired is complete.*

[272] *The state of sacredness prevents one from hunting land animals. | For killing such animals, a fine/ransom is due but not animals like mice/rats*

[273] *Scorpions, hawks, voracious dogs, | snakes, along with crows since these animals transgress (against people often).*

وَالسَّتْرَ لِلْوَجْهِ أَوِ الرَّأْسِ بِمَا   يُعَدُّ سَاتِرًا وَلَكِنْ إِنَّمَا[275]

تُمْنَعُ الأُنْثَى لُبْسَ قُفَّازٍ كَذَا   سَتْرٌ لِوَجْهٍ لاَ لِسَتْرٍ أُخِذَا[276]

وَمَنَعَ الطِّيبَ وَدُهْنًا وَضَرَرْ   قَمْلٍ وَإِلْقَا وَسَخٍ ظُفْرٍ شَعَرْ[277]

وَيَفْتَدِي لِفِعْلِ بَعْضِ مَا ذُكِرْ   مِنَ الْمُحِيطِ لِهُنَا وَإِنْ عُذِرْ[278]

وَمَنَعَ النِّسَا وَأَفْسَدَ الْجِمَاعْ   إِلَى الإِفَاضَةِ يُبَقَّى الاِمْتِنَاعْ[279]

كَالصَّيْدِ ثُمَّ بَاقِي مَا قَدْ مُنِعَا   بِالْجَمْرَةِ الأُولَى يَحِلُّ فَاسْمَعَا[280]

وَجَازَ الاِسْتِظْلاَلُ بِالْمُرْتَفِعِ   لاَ فِي الْمَحَامِلِ وَشُقْدُفٍ فَعِ[281]

وَسُنَّةُ الْعُمْرَةِ فَافْعَلْهَا كَمَا   حَجٍّ وَفِي التَّنْعِيمِ نَدْبًا أَحْرِمَا[282]

وَإِثْرَ سَعْيِكَ احْلِقَنْ وَقَصِّرَا   تَحِلَّ مِنْهَا وَالطَّوَافَ كَثِّرَا[283]

مَا دُمْتَ فِي مَكَّةَ وَارْعَ الْحُرْمَةْ   لِجَانِبِ الْبَيْتِ وَزِدْ فِي الْخِدْمَةْ[284]

وَلاَزِمِ الصَّفَّ فَإِنْ عَزَمْتَ   عَلَى الْخُرُوجِ طُفْ كَمَا عَلِمْتَ[285]

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[274] *(The state of sacredness) prevents men from wearing a closed loop around their limbs even if | it is a flexible knit cloth (e.g., knit bracelet) or a closed rigid article like a ring - they have narrated.*

[275] *(The state of sacredness prevents one) from covering one's face or head (for men) with something | which is considered a cover (e.g., veil or hat). But,*

[276] *The woman is only prevented from wearing gloves and | covering her face but exempt from this is a facial cover (which hangs from above and does not stick to the skin of the face) adopted for reasons of modesty.*

[277] *(The state of sacredness prevents) one from applying perfume, oil, or removing | lice, dirty skin, nails, or hair.*

[278] *One pays a price for doing some of the things which were mentioned | from the prohibition of closed loop articles of clothing to here even if one has a valid excuse for engaging in such.*

[279] *(The state of sacredness prevents one) from engaging in intimate relations with women and sexual intercourse ruins the Hajj. | Up until the circumambulation of the 10th of Dhu al-Hijjah the restriction remains -*

[280] *Similar to the restriction on hunting. Then know that everything else which is prevented | is allowed after stoning the biggest pillar (for the first time); so, listen (and understand).*

[281] *It is permissible to seek shade with something that is erected from the ground (e.g., like a tent) | but not from something which is carried (and is movable) like a covered stagecoach (carried on a camel or by people).*

[282] *And the sunnah of `Umrah do it like | Hajj and go out to Tan`īm to enter sacredness as a mandub location (to fulfill the requirement of joining between sacred territory and unsacred territory in each act of `Umrah or Hajj).*

[283] *Following your Safa-Marwah circuits (after the preceding circumambulation and two-unit formal prayer), shave or cut your hair | to break out of the state of sacredness. And make much (mandub) circumambulation*

[284] *As long as you are in Makkah, give the respect (deserved) | in the presence of the House, and increase in service/worship (to Allah).*

وَسِرْ لِقَبْرِ الْمُصْطَفَى بِأَدَبِ   وَنِيَّةٍ تُجَبْ لِكُلِّ مَطْلَبِ[286]

سَلِّمْ عَلَيْهِ ثُمَّ زِدْ لِلصِّدِّيقْ   ثُمَّ إِلَى عُمَرَ نِلْتَ التَّوْفِيقْ[287]°

وَاعْلَمْ بِأَنَّ ذَا الْمَقَامَ يُسْتَجَابْ   فِيهِ الدُّعَا فَلاَ تَمَلَّ مِنْ طِلاَبْ[288]°

وَسَلْ شَفَاعَةً وَخَتْمًا حَسَنَا   وَعَجِّلِ الأَوْبَةَ إِذْ نِلْتَ الْمُنَى[289]

وَادْخُلْ ضُحًى وَاصْحَبْ هَدِيَّةَ السُّرُورْ   إِلَى الأَقَارِبِ وَمَنْ بِكَ يَدُورْ[290]°

(كِتَابُ مَبَادِىءِ التَّصَوُّفْ وَهَوَادِي التَّعَرُّفْ)

وَتَوْبَةٌ مِنْ كُلِّ ذَنْبٍ يُجْتَرَمْ   تَجِبُ فَوْرًا مُطْلَقًا وَهْيَ النَّدَمْ[291]°

بِشَرْطِ الاِقْلاَعِ وَنَفْيِ الإِصْرَارْ   وَلْيَتَلاَفَ مُمْكِنًا ذَا اسْتِغْفَارْ[292]°

وَحَاصِلُ التَّقْوَى اجْتِنَابٌ وَامْتِثَالْ   فِي ظَاهِرٍ وَبَاطِنٍ بِذَا تُنَالْ[293]°

فَجَاءَتِ الأَقْسَامُ حَقًّا أَرْبَعَةْ   وَهِيَ لِلسَّالِكِ سُبْلُ الْمَنْفَعَةْ[294]°

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[285] *Stick to the rows (of the five daily group prayers at the Sacred Masjid) and if you resolve | on leaving (Makkah), perform a circumambulation according to the method you know.*

[286] *Travel towards the grave of the Chosen One (i.e. Prophet Muhammad in Madinah) with proper manners | accompanying a good intention and you will be answered for all of your requests.*

[287] *Send your greeting to him, add one for Abu Bakr as-Siddiq, | and then to `Umar ibn al-Khattab and you will have obtained divine success.*

[288] *Know that that place is a location in which one is answered. | So, do not become tired of asking (for what benefits you).*

[289] *Ask for the Prophet's intercession and a death in a good state (i.e. while believing) | and hurry up your return when you have fulfilled your objectives.*

[290] *Enter (back home) in the midmorning and carry with you gifts of joy | for your relatives and those who come around (to visit) you.*

[291] *(Book of the Beginnings of the Spiritual Path and That Which Guides to the Knowledge of Allah) Repentance from all misdeeds which are committed | is wajib right away without stipulations and is known as feeling sorry (for what one did).*

[292] *(Repentance) has the preconditions of ceasing the act of disobedience and intending not to persist. | Let the person cancel out the misdeed with as much asking for forgiveness as is possible (for him).*

[293] *The upshot of god-fearingness is the avoidance (of prohibitions) and the following (of commands) | externally and internally and with this it is obtained.*

يَغُضُّ عَيْنَيْهِ عَنِ الْمَحَارِمِ   يَكُفُّ سَمْعَهُ عَنِ الْمَآثِمِ[295]

كَغِيبَةٍ نَمِيمَةٍ زُورٍ كَذِبْ   لِسَانُهُ أَحْرَى بِتَرْكِ مَا جُلِب[296]

يَحْفَظُ بَطْنَهُ مِنَ الْحَرَامِ   يَتْرُكُ مَا شُبِّهَ بِاهْتِمَامِ[297]

يَحْفَظُ فَرْجَهُ وَيَتَّقِي الشَّهِيدْ   فِي الْبَطْشِ وَالسَّعْيِ لِمَمْنُوعٍ يُرِيد[298]

وَيُوقِفُ الأُمُورَ حَتَّى يَعْلَمَا   مَااللَّهُ فِيهِنَّ بِهِ قَدْ حَكَمَا[299]

يُطَهِّرُ الْقَلْبَ مِنَ الرِّيَاءِ   وَحَسَدٍ عُجْبٍ وَكُلِّ دَاءِ[300]

وَاعْلَمْ بِأَنَّ أَصْلَ ذِي الآفَاتِ   حُبُّ الرِّيَاسَةِ وَطَرْحُ الآتِي[301]

رَأْسُ الْخَطَايَا هُوَ حُبُّ الْعَاجِلَةْ   لَيْسَ الدَّوَا إِلاَّ فِي الاِضْطِرَارِ لَه[302]

يَصْحَبُ شَيْخًا عَارِفَ الْمَسَالِكْ   يَقِيهِ فِي طَرِيقِهِ الْمَهَالِك[303]

يُذْكِرُهُ اللَّهَ إِذَا رَآهُ   وَيُوصِلُ الْعَبْدَ إِلَى مَوْلاَه[304]

يُحَاسِبُ النَّفْسَ عَلَى الأَنْفَاسِ   وَيَزِنُ الْخَاطِرَ بِالْقِسْطَاسِ[305]

وَيَحْفَظُ الْمَفْرُوضَ رَأْسَ الْمَالِ   وَالنَّفْلُ رِبْحُهُ بِهِ يُوَالِي[306]

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[294] *So, the divisions (of necessary actions in the Path) have come as four in number | and they are for the spiritual traveler the ways which lead to benefit.*

[295] *He must lower his gaze away from the unlawful. | He must restrain his ears away from verbal misdeeds,*

[296] *Such as backbiting, tale-carrying, false witnessing, and lying. | And it is more proper that he restrain his own tongue from engaging in these acts.*

[297] *He must guard his stomach from intaking the unlawful. | He must leave what is doubtful considering it significant.*

[298] *He must guard over his front private part and fear the ever-present Witness (i.e. Allah) | in what he reaches out towards (with his hand) and what he hastens towards (with his feet) of what is forbidden.*

[299] *He must avoid engaging in affairs until he knows | what Allah has ruled about them.*

[300] *He must cleanse his heart from showing off (for people), | resentful envy, conceit, and all (other) diseases.*

[301] *Know that the root of all calamities of the heart | is loving leadership and forgetting about the Coming Life.*

[302] *The head of all misdeeds is loving the present world. | There is no (real) cure (for these diseases) except calling to Allah while feeling extreme need.*

[303] *He must keep the company of a Shaykh, a knower of the various paths. | The Shaykh will save him from the destructive points in his Path.*

[304] *The Shaykh will remind the disciple of Allah when he sees him | and will make the servant reach his Master.*

[305] *He must reckon and take to account the lower self with each breath. | He must weigh his thoughts with the correct balance.*

وَيُكْثِرُ الذِّكْرَ بِصَفْوِ لُبِّهِ ... وَالْعَوْنُ فِي جَمِيعِ ذَا بِرَبِّهِ[307]

يُجَاهِدُ النَّفْسَ لِرَبِّ الْعَالَمِينْ ... وَيَتَحَلَّى بِمَقَامَاتِ الْيَقِين[308]

خَوْفٌ رَجَا شُكْرٌ وَصَبْرٌ تَوْبَةْ ... زُهْدٌ تَوَكُّلٌ رِضَا مَحَبَّةْ[309]

يَصْدُقُ شَاهِدَهُ فِي الْمُعَامَلَةْ ... يَرْضَى بِمَا قَدَّرَهُ الإِلَهُ لَه[310]

يَصِيرُ عِنْدَ ذَاكَ عَارِفًا بِهِ ... حُرًّا وَغَيْرُهُ خَلاَ مِنْ قَلْبِهِ[311]

فَحَبَّهُ الإِلَهُ وَاصْطَفَاهُ ... لِحَضْرَةِ الْقُدُّوسِ وَاجْتَبَاهُ[312]

ذَا الْقَدْرُ نَظْمًا لاَ يَفِي بِالْغَايَةْ ... وَفِي الَّذِي ذَكَرْتُهُ كِفَايَةْ[313]

أَبْيَاتُهُ أَرْبَعَةٌ عَشْرٌ تَصِلْ ... مَعَ ثَلاَثِمِئَةٍ عَدُّ الرُّسُل[314]

سَمَّيْتُهُ بِالْمُرْشِدِ الْمُعِينِ ... عَلَى الضَّرُورِي مِنْ عُلُومِ الدِّينِ[315]

فَأَسْأَلُ النَّفْعَ بِهِ عَلَى الدَّوَامْ ... مِنْ رَبِّنَا بِجَاهِ سَيِّدِ الأَنَام[316]

قَدِ انْتَهَى وَالْحَمْدُ لِلَّهِ الْعَظِيمْ ... صَلَّى وَسَلَّمَ عَلَى الْهَادِي الْكَرِيم[317]

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[306] He must guard over the wajib acts (of the din) which serve as his base capital. | The mandub deeds are their profit which he successively obtains.

[307] He must do plenteous Arabic verbal remembrance with a clear mind | and the help in doing all of this is from his Lord.

[308] He must strive against the lower self for the Lord of the worlds. | He must embellish himself with the stations of certainty:

[309] Fear, hope, thankfulness, patience, repentance, | abstinence, dependence (on Allah), contentment, and love.

[310] He must be true to Him Who sees him in all of his dealings. | He must become happy with what the One God decrees for him.

[311] He will become with this a knower of Allah | who is free and those other than Allah will vacate (leave) his heart.

[312] So, the One God will love him and choose him | for His sanctified presence and make him among the elect.

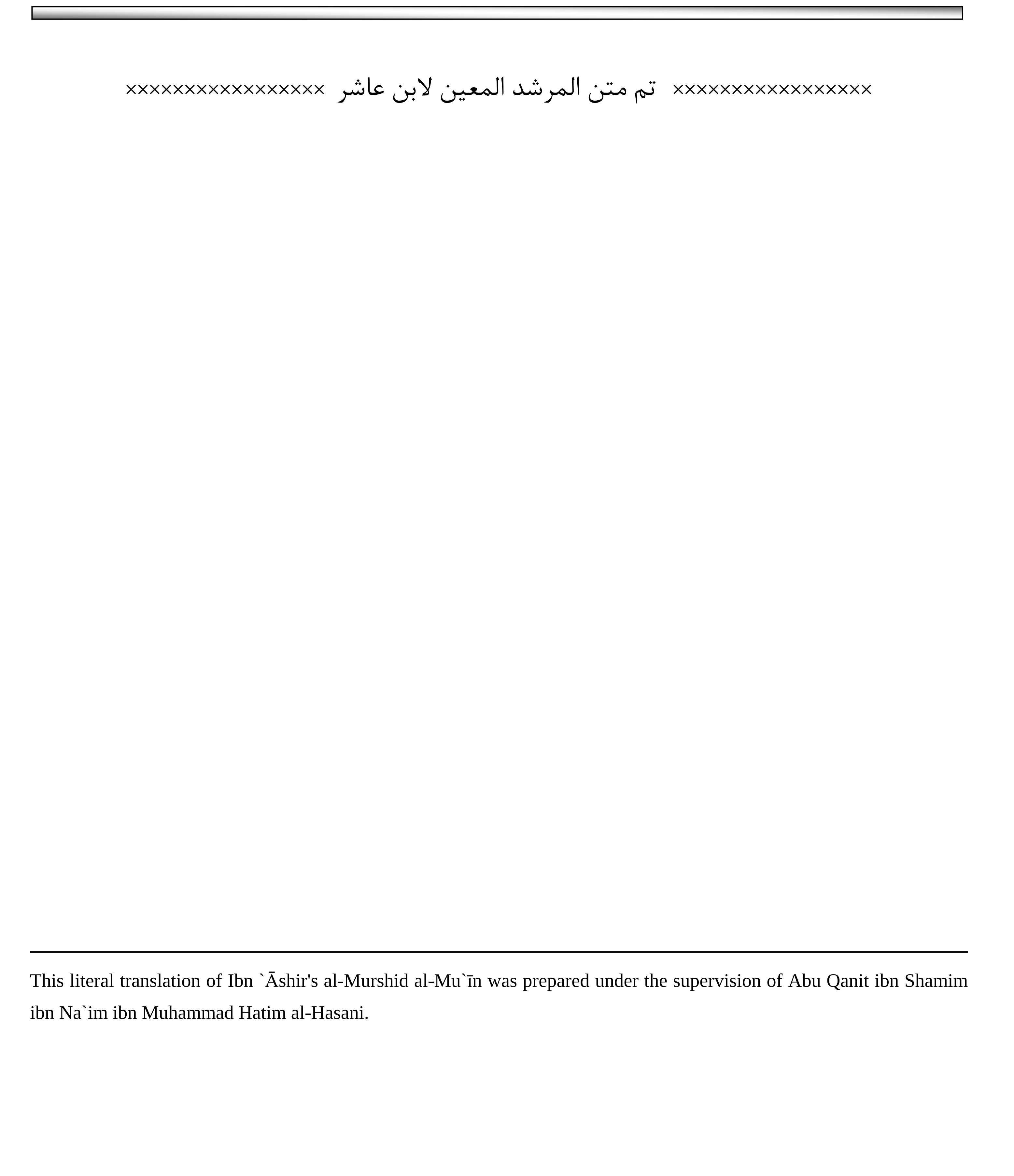
[313] That is the end of our metered verses and it does not do full justice (to the subjects); | but, in what I have mentioned is a sufficient (teaching for him who is sincere).

[314] Its verses are four plus ten connected to | three hundred, which is the number of messengers (sent by Allah from Nuḥ to Muḥammad (May Allah bless them all and give them peace)).

[315] I have named it the Helping Guide | Covering the Necessary Knowledge of the Dīn.

[316] So, I ask that it benefit continuously (throughout time) | from our Lord (in view of) the noble rank of the leader of all people (i.e. Prophet Muhammad).

[317] This work has now reached its completion. Praise be to Allah, the Tremendous. | Peace and blessings be on the Noble Guide (i.e. Prophet Muhammad).



××××××××××××××××× تم متن المرشد المعين لابن عاشر ×××××××××××××××××

This literal translation of Ibn `Āshir's al-Murshid al-Mu`īn was prepared under the supervision of Abu Qanit ibn Shamim ibn Na`im ibn Muhammad Hatim al-Hasani.

Appendix - How to Pronounce Arabic Rajz

(Revised: 20 February 2005)

In the Name of Allah, the Merciful, the Mercy-giving

We have added this appendix to our translation of *al-Murshid al-Mu`in* for illustrating the correct method of pronouncing the metered-verse pattern which many texts of knowledge follow, which is al-Rajz الرجز.

It is an unfortunate fact that many students of knowledge today neglect the study of metered-verse patterns outlined in books such as *Mizan al-Dhahab fi Sana`ati Shi`ri al-Arab* which regulate the pronunciation of texts such as *al-Murshid al-Mu`in*. It is more of an unfortunate fact that teachers of knowledge claim mastery of such texts while they are ignorant of the basics its pronunciation.

In this regard, due to the popularity of *al-Murshid al-Mu`in*, one will readily find available incorrect recorded Arabic recitations produced by people claiming mastery of these texts and full scholarship. Now, we are of a habit of not discouraging the common man from trying his best and hoping for reward from Allah. Thus, we do not condemn any groups for producing recordings which do not conform to the rules laid out in this appendix. But, If one comes across such recordings, one should know that they have been produced by individuals ignorant of the rules of metered-verse pronunciation - and that the standard correct method of pronunciation is the one we outline in this appendix.

Another important note is that we are confident that our version of the Arabic *al-Murshid al-Mu`in* is the most accurate down to the very letters and vowels used due to the rigorous cross-checking between various printed and ancient handwritten manuscripts which we used to produce the present compilation. Thus, any differences which the reader finds between our standard version and other versions should be regarded as either a typographical error or a flaw in the other version. If after learning about our intensive verification, the reader is still in doubt about which copy is correct, he is free to contact us (as long as we are available) and we will explain why his copy is defective. We would then - insha'allah - later compile these discussions (which we already have a bulk of) to settle the raised issues for future generations.

Introduction to Rajz Pronunciation Rules

The rules for recitation of Arabic metered-verse differ from that of prose. For example, the text must be recited with a rhythm and also an apparent rhyme (at most times). It is due to this rhythm and rhyme that metered-verse holds more power than prose.

In addition, the voweling rules and rules for stopping at the end of phrases differ for Arabic prose and metered-verse.

In this appendix, we will not thoroughly cover all of the rules for pronouncing Arabic metered-verse, but will give enough details to the beginner for him to easily be able to pronounce knowledge texts such as *al-Murshid al-Mu`in* in the correct manner.

There are several patterns which a metered verse text can follow. The most commonly used one for texts of knowledge is called al-Rajz الرجز. This is ideally twelve syllables per half a line with a rhyming end.

In metered-verse, there are rules which regulate the appearance and succession of open and closed syllables. An open syllable is a syllable which has only one letter and one vowel like Ba' with a dhamma on it (i.e. 'bu' بُ). A closed syllable is made up of two letters, a vowel on the first letter and a sukun (or madd) on the second letter. An example of a closed syllable is Ba' with a tanwin dhammatayn (i.e. 'bun' بٌ as in 'kitabun' كِتَابٌ).

To achieve the desired open-close syllable patterns, the early Arab linguists came up with three types of building blocks: (1) a sabab سبب, (2) a watad وتد, and (3) a fasilah فاصلة. A sabab is made up of two letters with either a vowel on each letter or a vowel on the first letter and a sukun (madd) on the second letter. A watad is made up of three letters, two which have vowels (i.e. fatha, dhamma, or kasra) and one which has a sukun. The order of vowels in the watad can vary (the sukun can either be at the end or in the middle of the three letters). A fasilah is made up of four letters, three which have vowels (i.e. fatha, dhamma, or kasra) and one which has a sukun or madd.

Main Text and Literal Translation

Now as we mentioned before, we will restrict ourselves in this appendix to explaining only how to pronounce al-Rajz for the purpose of allowing the beginner to correctly and successfully recite texts such as *al-Murshid al-Mu`in*.

The Rajz Pattern

The pattern which al-Rajz follows is Mus-taf-`i-lun مُسْتَفْعِلُنْ repeated three times per half a verse. Thus, a complete verse of al-Rajz has مُسْتَفْعِلُنْ repeated six times:

مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ   مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ

In the مُسْتَفْعِلُنْ pattern, we have two sababs in two closed syllables followed by a watad of three letters. [The two sababs are 'Mus' مُسْ and 'taf' تَفْ and the watad is `i-lun عِلُنْ] In conclusion, we have two sababs followed by one watad.

In any case (if you do not want to be confused with such terminology), you can think of the repeated pattern as four syllables:

"Mus-taf-`i-lun" مُسْ – تَفْ – عِ – لُنْ

In the above, we see that the first, second, and fourth syllables are closed while the third is open.

However, the complication which arises is that it is very hard to get it perfect with Mus-taf-`i-lun مُسْتَفْعِلُنْ three times per half a verse. Thus, it is allowed for the first two syllables to be open also, either one of them or both.

With this basic knowledge, we will examine the first line of Ibn `Ashir's text in regards to its conformity to al-Rajz:

يَقُولُ عَبْدُ الْـوَاحِدِ ابْنُ عَـاشِرِ   مُبْتَدِأً بِـاسْمِ الإِلٰـهِ الْقَـادِرِ

yaqulu `adbul wahidi b-nu `ashiri

mubtadi'an bi s-mi l-ilahi l-qadiri

This is exactly how we pronounce it, with the ra' رِ with a kasra at the end of the phrases. In this particular case, to keep with the meter, we do not stop nor treat the vowel on the ra' رِ as a sukun as we would do for prose. Also, most of the time, we also do not end half a verse in tanwin but rather convert it to a single fatha (َ), dhamma (ُ), or kasra (ِ) if the half-verse ends in fathatayn (ً), dhammatayn (ٌ), or kasratayn (ٍ).

Now continuing with the evaluation of the first line:

Ya' fatha يَ is an open syllable - although a closed is desired for the 'Mus' مُسْ of Mus-taf-`i-lun مُسْتَفْعِلُنْ. But, as we mentioned above, this is allowed.

Qaf waw dhamma قُو of يَقُولُ is a closed syllable corresponding to the 'taf' تَفْ of Mus-taf-`i-lun مُسْتَفْعِلُنْ. Lam dhamma لُ of يَقُولُ represents the '`i عِ (`ayn kasra) of Mus-taf-`i-lun مُسْتَفْعِلُنْ.

An important note is that for this third syllable, one tries one's best to make sure that it is open and no exceptions are allowed for the most part (at least for the first two Mus-taf-`i-luns in each half verse).

`Ab عَبْ of عَبْدُ corresponds to the 'lun' لُنْ of Mus-taf-`i-lun مُسْتَفْعِلُنْ.

And then the division for the rest is:

dul-wa-hi-dib دُ الْـوَاحِدِ ابْ (This is the second Mus-taf-`i-lun.)

nu-`a-shi-ri نُ عَــاشِرِ (This is the last Mus-taf-`i-lun in this half of the verse.)

Notice how it is allowed for the last syllable of half a line to be open even though it corresponds to the closed lun لُنْ of Mus-taf-`i-lun مُسْتَفْعِلُنْ.

Then for the second part of the verse, the three patterns are:

Mub-ta-di-'an مُبْتَدِأً (This is the first Mus-taf-`i-lun.)

bis-mil-'i-la بِـاسْمِ الإِْلَ (This is the second Mus-taf-`i-lun.)

hil-qa-di-ri هِ الْقَـــادِرِ (This is the third Mus-taf-`i-lun.)

Why the Student of al-Murshid al-Mu`in Must Learn the al-Rajz Pattern

The reason why the student of texts such as *al-Murshid al-Mu`in* must know the above rules for the al-Rajz pattern breakdown is two fold:

Firstly, the voweling of certain words in Arabic is not constant, such as Rusul رُسُلٌ and Rusl رُسْلٌ ("Messengers"). In ancient Arabic, (which was centered around metered verses) both forms of this word were used. It is due to the meter that one decides upon a particular vowelling of a word for which multiple (non-standard) pronunciations are possible. This is one reason that the voweling of these texts appears odd to beginners.

Then, the second reason is that the hamza (ء) is sometimes pronounced and is sometimes omitted due to the meter. Line 5 of the Murshid is to be read:

فِــي عَقْدِ الاَشْعَرِي وَفِقْهِ مَـالِكِ

fi `aqdi LASH-`ari wa fiqhi maliki.

And not:

fi-`aq-dil-ash `a-ri-wa-fiq hi-ma-li-ki.

This is why you will see that the hamza (ء) is missing (in our Arabic text) from the word al-Ash`ari الاَشْعَرِي. The hamza (ء) is not omitted due to some typographical error or laziness, but it is the correct way of writing and pronouncing this text.

This omission of the hamza (ء) occurs because the break down of the first half of line 5 of *al-Murshid al-Mu`in* according to the pattern is:

fi-`aq-di-lash فِـي عَقْدِ الأَشْ (This is the first Mus-taf-`i-lun.)

`a-ri-wa-fiq عَرِي وَفِقْ (This is second Mus-taf-`i-lun.)

hi-maa-li-ki هِ مَـالِكِ (This is third Mus-taf-`i-lun.)

Now you must remember that we mentioned that of all the syllables of Mus-taf-`i-lun, the third is the most inflexible - it can almost never be different and still be considered Rajz. And the third syllable if we voweled it like prose would be "dil" and not "di" and this is the reason it is "fi `aqdi LASH-`ari wa fiqhi Maliki".

A Guide to Pronouncing Some Other Verses of al-Murshid al-Mu`in

For further clarification, we will also note here the way to pronounce some other verses of the Murshid to serve as a guide to the beginner's understanding of our above lesson:

Line 4 of the Murshid, second half should be read as:

فِي نَظْمِ أَبْيَـاتٍ لِلأُمِّيِّ تُفِيـــدْ

fi nadhmi abyatin LILUMmiyyi tufid

Line 6 of the Murshid, second half should be read as:

وَقْفٍ عَلَـى عَـادَةٍ اوْ وَضْعٍ جَـلاَ

waqfin `ala `adati NAW wad`in jala

Here we see that the tanwin before a missing hamza is converted to a single vowel (i.e. a kasra) and the ensuing sukun is prefixed by a nun ن consonant which takes the vowel which the hamza would have had if it were present (e.g., in this case, a fatha).

Line 7 of the Murshid, second half should be read as:

وَهْيَ الْوُجُوبُ الاِسْتِحَالَةُ الْجَوَازْ

wahya l-wujubu LIStihalatu l-jawaz

Line 18 of the Murshid, first half should be read as:

كَذَا الْفَنَـــا وَالاِفْتِقَـــارُ عُدَّهْ

kadha l-fana [hamza omitted on purpose] wa LIFtiqaru `uddah

Line 44 of the Murshid, first half should be read as:

الاِيمَـانُ جَزْمٌ بِالإِلَـهِ وَالْـكُتُبْ

LEEmaanu jazmun bi l-ilahi wa l-kutub

Line 49 of the Murshid, first half should be read as:

بِـــطَلَبٍ أوْ إِذْنٍ اوْ بِـــوَضْعِ

bi talabin aw idhni NAW bi wad`i

In Line 83, the hamza is omitted on purpose from the words Wudu` and ma':

تَقْدِيـــمُ أَعْضَاءِ الْوُضُو قِلَّةُ مَـا

Line 86 of the Murshid, should be read as:

مُوجِبُهُ حَيْضٌ نِفَـــاسٌ انْـــزَالْ   مَغِيـــبُ كَمْرَةٍ بِفَرْجٍ اسْجَـــالْ

mujibuhu haydun nifasu NINzaal
maghibu kamratin bi farji NISjaal

Line 87 of the Murshid, should be read as:

وَالأَوَّلاَنِ مَنَعَـــا الْـــوَطْءَ إِلَـــى   غُسْلٍ وَالاَخِـرَانِ قُرْآنًـا حَـــلاَ

wa l-awwalani mana`a l-wat'a ila
ghuslin wa LAAkhirani qur'anan hala

(As a side note, the kasra on kha' in the word LAAkhirani is the more correct way of voweling it according to Muhammad ibn Ahmad Mayyyarah.)

Line 88 of the Murshid, should be read as:

وَالْكُلُّ مَسْجِداً وَسَهْوُ الاِغْتِسَالْ   مِثْلُ وُضُـوئِكَ وَلَمْ تُـعِدْ مُـوَالْ

wa l-kullu masjidan wa sahwu LIGHtisal
mithlu wudu'ika wa lam tu`id muwal

Line 89 of the Murshid, should be read as:

فَصْلٌ لِخَـوْفِ ضُرٍّ اوْ عَدَمِ مَـا   عَوِّضْ مِنَ الطَّهَـارَةِ التَّيَمُّمَـا

faslun li khawfi durri NAW `adami ma
`awwid mina t-taharati t-tayyammuma

[End Appendix]

٩ محرم ١٤٢٦

بِاسْمِ اللّٰهِ الرَّحْمَانِ الرَّحِيمِ

مَتْنُ الْمُرْشِدِ الْمُعِينِ لاِبْنِ عَاشِرٍ

وَوَزْنُهُ الرَّجْزُ وَهُوَ مُسْتَفْعِلُنْ سِتُّ مَرَّاتٍ

(مُقَدِّمَةُ الْمَتْنِ)

يَقُولُ عَبْدُ الْـوَاحِدِ ابْنُ عَـــاشِرِ مُبْتَدِأً بِـاسْمِ الإِلٰـهِ الْقَــادِرِ
الْـحَمْـدُ لِلّٰهِ الَّـذِي عَلَّمَنَـــا مِنَ الْعُلُـومِ مَــا بِـهِ كَلَّفَنَـــا
صَلّٰــى وَسَلَّمَ عَلَــى مُحُمَّـدِ وَءَالِـهِ وَصَحْبِـهِ وَالْـمُقْتَـدِي
(وَبَعْدُ) فَالْعَوْنُ مِنَ اللّٰهِ الْمَجِيدْ فِي نَظْمِ أَبْيَـاتٍ لِلأُمِّيِّ تُفِيـــدْ
فِــي عَقْدِ الاَشْعَرِي وَفِقْهِ مَـالِكِ وَفِـي طَرِيقَةِ الْجُنَيْدِ السَّـالِكِ

(مُقَدِّمَةٌ لِكِتَابِ الإِعْتِقَادْ)

(مُعِينَةٌ لِقَارِئِهَا عَلَى الْمُرَادْ)

وَحُكْمُنَا الْعَقْلِي قَضِيَّـةٌ بِـلاَ وَقْفٍ عَلَـى عَـادَةٍ اوْ وَضْعٍ جَـلاَ
أَقْسَامُ مُقْتَضَاهُ بِالْحَصْرِ تُمَازْ وَهْيَ الْوُجُوبُ الاِسْتِحَالَةُ الْجَوَازْ
فَوَاجِبٌ لاَ يَقْبَلُ النَّفْيَ بِحَالْ وَمَـا أَبَى الثُّبُـوتَ عَقْلاً الْمُحَـالْ
وَجَائِزًا مَا قَابَلَ الأَمْرَيْنِ سِمْ لِلضَّرُورِي وَالـنَّظَرِي كُلٌّ قُـسِمْ
أَوَّلُ وَاجِبٍ عَلَـى مَنْ كُلِّفَـــا مُمَكَّنًـــا مِـنْ نَظَـرٍ أَنْ يَعْرِفَـــا
اللّٰهَ وَالـرُّسُلَ بِـالصِّفَـــاتِ مِمَّـا عَلَيْـهَـا نَـصَبَ الآيَـــاتِ
وَكُلُّ تَكْلِيـفٍ بِشَرْطِ الْـعَقْلِ مَعَ الْبُلُــوغِ بِـــدَمٍ أَوْ حَمْــلِ
أَوْ بِمَنِــيٍّ أَوْ بِإِنْبَـــاتِ الشَّعَرْ أَوْ بِثَمَـــانِ عَشْـرَةٍ حَـوْلاً ظَهَرْ

(كِتَابُ أُمِّ الْقَوَاعِدِ وَمَا انْطَوَتْ عَلَيْهِ مِنَ الْعَقَائِدِ)

يَجِبُ لِلهِ الْوُجُـــــودُ وَالْـقِدَمْ   كَذَا الْبَقَاءُ وَالْغِنَى الْمُطْلَقُ عَمْ
وَخُلْـفُـهُ لِخَلْـقِـهِ بِـلاَ مِثَـــالْ   ووَحْدَةُ الذَّاتِووَصْفٍ وَالْفِعَالْ
وَقُـدْرَةٌ إِرَادَةٌ عِلْـمٌ حَيَـــاةْ   سَمْعٌ كَلاَمٌ بَصَرٌ ذِي وَاجِبَاتْ
وَيَسْتَحِيـلُ ضِدُّ هَذِهِ الصِّفَـاتْ   الْعَدَمُ الْحُدُوثُ ذَا لِلْحَادِثَـاتْ
كَذَا الْفَنَـــا وَالِافْتِقَـــارُ عُدَّهْ   وَأَنْ يُمَـاثَلَ وَنَفْـيُ الْوَحْـدَةْ
عَجْـــزٌ كَرَاهَةٌ وَجَهْـلٌ وَمَمَـاتْ   وَصَمَمٌ وَبَكَمٌ عَمًـــى صُمَـاتْ
يَجُوزُ فِي حَقِّهِ فِعْلُ الْمُمْكِنَـاتْ   بِأَسْرِهَا وَتَرْكُهَا فِي الْعَدَمَـاتْ
وُجُـودُهُ لَـهُ دَلِيـــلٌ قَـــاطِعْ   حَاجَةُ كُـلِّ مُحْدَثٍ لِلصَّـــانِعْ
لَوْ حَدَثَتْ بِنَفْسِهَـــا الأَكْـــوَانُ   لاَجْتَمَعَ التَّسَاوِي وَالرُّجْحَانُ
وَذَا مُحَـــالٌ وَحُدُوثُ الْعَـــالَمِ   مِنْ حَدَثِ الأَعْرَاضِ مَعْ تَلاَزُمِ
لَوْ لَمْ يَكُ الْـــقِدَمُ وَصْفَهُ لَـــزِمْ   حُدُوثُهُ دَوْرٌ تَسَلْـسُـلٌ حُـتِمْ
لَوْ أَمْكَنَ الْفَنَـاءُ لاَنْتَفَـى الْقِدَمْ   لَوْ مَاثَلَ الْخَلْقَ حُدُوثُهُ انْحَتَمْ
لَوْلَمْيَجِبْوَصْفُ الْغِنٰى لَهُ افْتَقَرْ   لَوْ لَمْ يَـــكُنْ بِوَاحِدٍ لَمَـــا قَدَرْ
لَوْ لَمْ يَكُنْ حَيًّا مُرِيـــدًا عَـالِمَـا   وَقَـادِرًا لَمَـا رَأَيْتَ عَـالَمَـا
وَالتَّالِيفِي السِّتِّالْقَضَايَا بَاطِلُ   قَطْعًـــا مُقَدَّمٌ إِذًا مُمَـــاثِلُ
وَالـسَّمْـعُ وَالْـبَصَرُ وَالْـكَلاَمُ   بِـالنَّقْلِ مَعْ كَمَـالِـهِ تُـرَامُ
لَوِ اسْتَحَـــالَ مُمْكِنٌ أَوْ وَجَبَـــا   قَلْبَ الْحَقَائِقِ لُزُومًـا أَوْجَبَـــا
يَـجِبُ لِلرُّسْلِ الْـــكِرَامِ الصِّدْقُ   أَمَـــانَةٌ تَبْلِيـــغُهُمْ يَـحِقُّ
مُحَـــالٌ الْـكَذِبُ وَالْمَنْهِـــيُّ   كَـعَـدَمِ التَّبْلِيـــغِ يَـاذَكِـــيُّ
يَجُوزُ فِـــي حَقِّهِمُ كُلُّ عَرَضْ   لَيْسَ مُؤَدِّيًا لِنَقْصٍ كَالْمَرَضْ
لَوْ لَمْ يَكُـونُـوا صَادِقِيـــنَ لَلَزِمْ   أنْ يَكْذِبَ الإِلٰهُ فِي تَصْدِيقِهِمْ
إِذْ مُعْـــجِزَاتُهُمْ كَـقَوْلِـهِ وَبَـرْ   صَدَقَ هٰذَا الْعَبْدُ فِي كُلِّ خَبَرْ
لَوِ انْتَفَى التَّبْلِيغُ أَوْ خَانُوا حُتِمْ   أنْ يُقْلَبَ الْمَنْهِيُّ طَاعَةً لَهُمْ
جَوَازُ الاَعْرَاضِ عَلَيْـهِمْ حُجَّتُهْ   وُقُوعُهَـــا بِهِمْ تَسَلٍّ حِكْمَتُهْ
وَقَـوْلُ لاَ إِلَـــهَ إِلاَّ اللَّـــهُ   مُـحَمَّـدٌ أَرْسَلَـــهُ الإِلَـــهُ
يَجْـمَـعُ كُلَّ هَذِهِ الْمَعَـانِي   كَـانَتْ لِـذَا عَلاَمَـةَ الإِيمَـــانِ

وَهِـيَ أفْضَلُ وُجُـوهِ الـذِّكْرِ   فَاشْغَلْ بِهَا الْعُمْرَ تفزْ بِـالذُّخْرِ

(فَصْلٌ فِي قَوَاعِدِ الإِسْلاَمِ)

(فَصْلٌ) وَطَاعَةُ الْجوَارِحِ الْجَمِيعْ   قَوْلاً وَفِعْـلاً هُوَ الاِسْـلاَمُ الرَّفِيـعْ
قَوَاعِدُ الإِسْـلاَمِ خَمْسٌ وَاجِبَـاتْ   وَهْيَ الشَّهَادتَانِ شَرْطُ الْبَـاقِيَاتْ
ثُمَّ الصَّلاَةُ وَالزَّكَـاةُ فِـي الْقِطَـاعْ   وَالصَّوْمُ وَالْحَجُّ عَلَى مَنِ اسْتَطَـاعْ
الايمَـانُ جَزْمٌ بِالإِلَـهِ وَالْـكُتُبْ   وَالرُّسْلِ وَالأَمْلاَكِ مَـعْ بَعْـثٍ قَرُبْ
وَقَدَرٍ كَـذَا صِـرَاطٌ مِيــزَانْ   حَوْضُ النَّبِــيِّ جَـنَّةٌ وَنِيـرَانْ
وَأَمَّا الاِحْسَانُ فَقَالَ مَنْ دَرَاهْ   أَنْ تَعْـبُـدَ الـلّـهَ كَأَنّـكَ تَـرَاهْ
إِنْ لَـمْ تَـكُنْ تَـرَاهُ إِنَّـهُ يَـرَاكْ   وَالدِّينُ ذِي الثَّلاَثُ خُذْ أقْوَى عُرَاكْ

(مُقَدِّمَةٌ مِنَ الأُصُولِ مُعِينَةٌ فِي فُروعِهَا عَلَى الْوُصُولِ)

الْحُكْمُ فِي الشَّرْعِ خِطَابُ رَبِّنَـا   الْمُقْتَضِـي فِعْلَ الْمُكَلَّفِ افْطُنَـا
بِـطَلَبٍ أَوْ إِذْنٍ اوْ بِـوَضْعِ   لِـسَبَبٍ أَوْ شَـرْطٍ اوْ ذِي مَنْـعِ
أَقْسَامُ حُكْمِ الشَّرْعِ خَمْسَةٌ تُـرَامْ   فَـرْضٌ وَنَدْبٌ وَكَرَاهَـةٌ حَـرَامْ
ثُمَّ إِبَـاحَةٌ فَمَـأْمُـورٌ جُـزِمْ   فَرْضٌ وَدُونَ الْجزْمِ مَنْدُوبٌ وُسِمْ
ذُو النَّهْيِ مَكْرُوهٌ وَمَعْ حَتْمٍ حَرَامْ   مَأْذُونُ وَجْهَيْهِ مُبَـاحٌ ذَا تَمَـامْ
وَالْفَرْضُ قِسْمَـانِ كِفَـايَةٌ وَعَيْـنْ   وَيَشْـمَلُ الْـمَنْدُوبُ سُنَّةً بِذَيْـنْ

(كِتَابُ الطَّهَارَةِ)

(فَصْلٌ) وَتحْصُلُ الطَّهَـارَةُ بِمَـا   مِـنَ الـتَّغَيُّرِ بِشَـيْءٍ سَلِمَـا
إِذَا تَغَيَّرَ بِـنَجْسٍ طُـرِحَـا   أَوْ طَـاهِرٍ لِعَـادَةٍ قَدْ صَلُحَـا
إِلاَّ إِذَا لاَزَمَـهُ فِـي الْغَـالِبِ   كَـمُغْرَةٍ فَـمُطْلَقٌ كَـالذَّائِبِ

(فَصْلٌ فِي فَرَائِضِ الْوُضُوءِ)

فَرَائِضُ الْوُضُوءِ سَبْعَةٌ وَهِي   دَلْكٌ وَفَوْرٌ نِيَّةٌ فِي بَدْئِهِ
وَلْيَنْوِ رَفْعَ حَدَثٍ أَوْ مُفْتَرَضْ   أَوِ اسْتِبَاحَةً لِمَمْنُوعٍ عَرَضْ
وَغَسْلُ وَجْهٍ غَسْلُهُ الْيَدَيْنِ   وَمَسْحُ رَأْسٍ غَسْلُهُ الرِّجْلَيْنِ
وَالْفَرْضُ عَمَّ مَجْمَعَ الأُذْنَيْنِ   وَالْمِرْفَقَيْنِ عَمَّ وَالْكَعْبَيْنِ
خَلِّلْ أَصَابِعَ الْيَدَيْنِ وَشَعَرْ   وَجْهٍ إِذَا مِنْ تَحْتِهِ الْجِلْدُ ظَهَرْ

(سُنَنُ الْوُضُوءِ)

سُنَنُهُ السَّبْعُ ابْتِدَا غَسْلِ الْيَدَيْنْ   وَرَدُّ مَسْحِ الرَّأْسِ مَسْحُ الأُذُنَيْنْ
مَضْمَضَةٌ اسْتِنْشَاقٌ اسْتِنْثَارُ   تَرْتِيبُ فَرْضِهِ وَذَا الْمُخْتَارُ
وَأَحَدَ عَشْرَ الْفَضَائِلُ أَتَتْ   تَسْمِيَّةٌ وَبُقْعَةٌ قَدْ طَهُرَتْ
تَقْلِيلُ مَاءٍ وَتَيَامُنُ الإِنَا   وَالشَّفْعُ وَالتَّثْلِيثُ فِي مَغْسُولِنَا
بَدْءُ الْمَيَامِنِ سِوَاكٌ وَنُدِبْ   تَرْتِيبُ مَسْنُونِهِ أَوْ مَعْ مَا يَجِبْ
وَبَدْأُ مَسْحِ الرَّأْسِ مِنْ مُقَدَّمِهْ   تَخْلِيلُهُ أَصَابِعًا بِقَدَمِهْ
وَكُرِهَ الزَّيْدُ عَلَى الْفَرْضِ لَدٰى   مَسْحٍ وَفِي الْغَسْلِ عَلٰى مَا حُدِّدَا
وَعَاجِزُ الْفَوْرِ بَنَى مَا لَمْ يَطُلْ   بِيُبْسِ الأَعْضَا فِي زَمَانٍ مُعْتَدِلْ
ذَاكِرُ فَرْضِهِ بِطُولٍ يَفْعَلُهْ   فَقَطْ وَفِي الْقُرْبِ الْمُوَالِي يُكْمِلُهْ
إِنْ كَانَ صَلّٰى بَطَلَتْ وَمَنْ ذَكَرْ   سُنَّتَهُ يَفْعَلُهَا لِمَا حَضَرْ

(نَوَاقِضُ الْوُضُوءِ)

(فَصْلٌ) نَوَاقِضُهُ سِتَّةَ عَشَرْ   بَوْلٌ وَرِيحٌ سَلَسٌ إِذَا نَدَرْ
وَغَائِطٌ نَوْمٌ ثَقِيلٌ مَذْيُ   سُكْرٌ وَإِغْمَاءٌ جُنُونٌ وَدْيُ
لَمْسٌ وَقُبْلَةٌ وَذَا إِنْ وُجِدَتْ   لَذَّةُ عَادَةٍ كَذَا إِنْ قُصِدَتْ
إِلْطَافُ مَرْأَةٍ كَذَا مَسُّ الذَّكَرْ   وَالشَّكُّ فِي الْحَدَثِ كُفْرُ مَنْ كَفَرْ

وَيَجِبُ اسْتِبْرَاءُ الاَخْبَثَيْنِ مَعْ ... سَلْـتٍ وَنَتْـرٍ ذَكَرٍ وَالــشَّدَّ دَعْ
وَجَازَ الاِسْتِجْمَارُ مِنْ بَوْلٍ ذَكَرْ ... كَغَـائِطٍ لاَ مَـا كَثِيـرًا انْتَـشَرْ

(فَرَائِضُ الْغُسْلِ)

فَصْلٌ فُرُوضُ الْغُسْلِ قَصْدٌ يُحْتَضَرْ ... فَوْرٌ عُمُومُ الدَّلْكِ تَخْلِيلُ الشَّعَرْ
فَتَـابِعِ الْخَفِـيَّ مِثْلَ الرُّكْبَتَيْـنْ ... وَالإِبْطِ وَالرُّفْغِ وَبَيْنَ الأَلْيَتَيْـنْ
وَصِلْ لِمَـا عَسُرَ بِـالْمِنْدِيـلِ ... وَنَحْوِهِ كَـالْحَبْـلِ وَالتَّـوْكِيـلِ

(سُنَنُ الْغُسْلِ)

سُنَنُهُ مَضْمَضَةٌ غَسْلُ الْيَدَيْنْ ... بَدْءًا وَالاِسْتِنْشَاقُ ثُقْبُ الأُذُنَيْنْ
مَنْدُوبُـهُ الْبَدْءُ بِغَسْلِهِ الأَذَى ... تَسْمِيَـةٌ تَثْلِيـثُ رَأْسِهِ كَـذَا
تَقْدِيــمُ أَعْضَاءِ الْوُضُو قِلَّةُ مَـا ... بَدْءٌ بِأَعْلَى وَيَمِيـنٍ خُذْهُمَـا
تَبْدَأُ فِي الْغَسْلِ بِفَرْجٍ ثُمَّ كُفْ ... عَنْ مَسِّهِ بِبَطْنٍ أَوْ جَنْبِ الأَكُفّْ
أَوْ إِصْـبَـعٍ ثُـمَّ إِذَا مَسَسْـتَهْ ... أَعِدْ مِـنَ الْوُضُــوءِ مَـا فَعَلْتَـهْ

(مُوجِبُ الْغُسْلِ)

مُوجِبُهُ حَيْضٌ نِفَـاسٌ انْـزَالْ ... مَغِيـبُ كَمْرَةٍ بِفَرْجٍ اسْجَـالْ
وَالأَوَّلاَنِ مَنَعَـا الْـوَطْءَ إِلَـى ... غُسْلٍ وَالاَخِـرَانِ قُرْآنًا حَـلاَ
وَالْكُلُّ مَسْجِدًا وَسَهْوُ الاِغْتِسَالْ ... مِثْلُ وُضُـوئِكَ وَلَمْ تُـعِدْ مُـوَالْ

(فَصْلٌ فِي التَّيَمُّمِ)

فَصْلٌ لِخَـوْفِ ضُرٍّ اوْ عَدَمِ مَـا ... عَوِّضْ مِنَ الطَّهَـارَةِ التَّيَمُّمَـا
وَصَلِّ فَرْضًا وَاحِـدًا وَإِنْ تَصِـلْ ... جَنَـازَةً وَسُنَّةً بِـهِ يَحِـلّْ

وَجَازَ لِلنَّفْلِ ابْتِدَا وَيَسْتَبِيـــحْ الْفَرْضَ لاَ الْجُمْعَةَ حَاضِرٌ صَحِيحْ

(فُرُوضُ التَّيَمُّمِ)

فُرُوضُهُ مَسْحُكَ وَجْهًا وَالْيَدَيْنْ لِلْكُوعِ وَالنِّيَّةُ أُولَـى الضَّرْبَتَيْنْ
ثُمَّ الْمُـوَالاَةُ صَعِيــدٌ طَـهُرَا وَوَصْلُهَا بِــهِ وَوَقْـتٌ حَـضَرَا
آخِرُهُ لِلـرَّاجِ آيِـسٌ فَـقَـطْ أَوَّلُــهُ وَالْـمُتَـرَدِّدُ الْــوَسَـطْ

(سُنَنُ التَّيَمُّمِ)

سُنَنُهُ مَسْحُهُمَــا لِلْـمِرْفَـقِ وَضَرْبَةُ الْيَدَيْـنِ تَرْتِيــبٌ بَقِــي
مَنْدُوبُهُ تَسْمِيَةٌ وَصْفٌ حَمِيدْ نَـاقِضُهُ مِثْلُ الْوُضُـوءِ وَيَزِيـــدْ
وُجُودُ مَاءٍ قَبْلَ أَنْ صَلّـى وَإِنْ بَعْدُ يَـجِدْ يُـعِدْ بِـوَقْتٍ إِنْ يَـكُنْ
كَخَــائِفِ اللِّصِّ وَرَاجٍ قَدَّمَــا وَزَمِنٍ مُنَــاوِلاً قَـدْ عَـدِمَـا

(كِتَابُ الصَّلاَةِ)

فَرَائِـضُ الــصَّلاَةِ سِتَّ عَشَرَهْ شُرُوطُهَـا أَرْبَـعَـةٌ مُفْـتَـقِرَهْ
تَكْبِيـرَةُ الإِحْــرَامِ وَالْقِيَـــامُ لَهَــا وَنِــيَّةٌ بِهَــا تُـــرَامُ ١٠٠
فَـاتِحَةٌ مَعَ الْقِيَـــامِ وَالرُّكُـــوعْ وَالرَّفْعُ مِنْهُ وَالسُّجُودُ بِالْخُضُوعْ
وَالرَّفْعُ مِنْهُ وَالسَّلاَمُ وَالْجُلُـوسْ لَهُ وَتَرْتِيبُ أَدَاءٍ فِـي الأُسُــوسْ
وَالاِعْـتِدَالُ مُطْمَئِنًّا بِالْـتِزَامْ تَـابَعَ مَأْمُـــومٌ بِإِحْـرَامٍ سَـلاَمْ
نِيَّتُهُ اقْتِـدَا كَذَا الإِمَــامُ فِـــي خَوْفٍ وَجَمْعٍ جُمْعَةٍ مُسْتَخْلَفِ
شَرْطُهَا الاسْتِقْبَالُ طُهْرُ الْخَبَثِ وَسَتْرُ عَـوْرَةٍ وَطُهْـرُ الْــحَدَثِ
بِالذِّكْرِ وَالْقُدْرَةِ فِي غَيْرِ الأَخِيــرْ تَفْرِيعُ نَاسِيهَا وَعَــاجِزٌ كَثِيــرْ
نَدْبًـا يُعِيـدَانِ بِوَقْتٍ كَالْخَطَـا فِي قِبْلَةٍ لاَ عَجْزِهَــا أَوِ الْغِطَـا
وَمَـا عَدَا وَجْـهَ وَكَـفَّ الْـحُرَّةِ يَجِبُ سَتْرُهُ كَمَـا فِــي الْعَـوْرَةِ

لَكِنْ لَدٰى كَشْفِ لِصَدْرٍ أَوْ شَـعَرْ   أَوْ طَرَفٍ تُعِيدُ فِي الْوَقْتِ الْمُقَرّْ
شَرْطُ وُجُوبِهَـا النَّقَـا مِنَ الـدَّمِ   بِـقَصَّةٍ أَوِ الْجُفُـوفِ فَـاعْلَـمِ
فَلاَ قَضٰـى أَيَّـامَهُ ثُمَّ دُخُـولْ   وَقْتٍ فَأَدِّهَـا بِـهِ حَتْمًـا أَقُـولْ

(سُنَنُ الصَّلاَةِ)

سُنَنُهَـا السُّـورَةُ بَعْدَ الْوَافِيَةْ   مَعَ الْقِيَـامِ أَوَّلاً وَالثَّـانِيَةْ
جَهْـرٌ وَسِـرٌّ بِمَحَلٍّ لَهُمَـا   تَكْبِيـرُهُ إِلاَّ الَّـذِي تَقَدَّمَـا
كُـلُّ تَشَـهُّدٍ جُلُـوسٌ أَوَّلُ   وَالثَّـانِي لاَ مَـا لِلسَّـلاَمِ يَحْـصُلُ
وَسَمِـعَ اللَّـهُ لِمَـنْ حَـمِـدَهُ   فِـي الرَّفْعِ مِـنْ رُكُوعِـهِ أَوْرَدَهُ
الْفَذُّ وَالإِمَـامُ هَـذَا أُكِّـدَا   وَالْبَاقِي كَالْمَنْدُوبِ فِي الْحُكْمِ بَدَا
إِقَامَةٌ سُجُودُهُ عَلَـى الْيَدَيْـنْ   وَطَرَفِ الرِّجْلَيْنِ مِثْلُ الرُّكْبَتَيْـنْ
إِنْصَـاتُ مُقْتَدٍ بِجَهْرٍ ثُمَّ رَدّْ   عَلَـى الإِمَـامِ وَالْيَسَـارِ وَأَحَـدْ
بِهِ وَزَائِدُ سُكُـونٍ لِلْـحُضُـورْ   سُتْرَةُ غَيْـرِ مُقْتَدٍ خَـافَ الْـمُـرُورْ
جَهْرُ السَّـلاَمِ كَلِمُ الـتَّشَهُّدِ   وَأَنْ يُصَلِّـيَّ عَلَـى مُحَمَّـدِ
سُـنَّ الأَذَانُ لِجَمَـاعَـةٍ أَتَـتْ   فَرْضًـا بِوَقْتِـهِ وَغَيْـرًا طَـلَـبَـتْ
وَقَصْرُ مَنْ سَافَرَ أَرْبَعَ بُرُدْ   ظُهْرًا عِشًا عَصْرًا إِلَـى حِيـنَ يَعُدْ
مِمَّا وَرَا السُّكْنَى إِلَيْهِ إِنْ قَدِمْ   مُقِيـمُ أَرْبَـعَـةِ أَيَّـامٍ يُـتِمّْ

(مَنْدُوبَاتُ الصَّلاَةِ)

مَنْـدُوبُهَا تَيَـامُنٌ مَعَ السَّـلاَمْ   تَأْمِينُ مَنْ صَلَّى عَدَا جَهْرَ الإِمَـامْ
وَقَوْلُ رَبَّنَـا لَكَ الْحَمْـدُ عَـدَا   مَنْ أَمَّ وَالْقُنُوتُ فِـي الصُّبْـحِ بَـدَا
رِدًا وَتَسْبِيحُ السُّجُـودِ وَالرُّكُـوعْ   سَدْلُ يَـدٍ تَكْبِيـرُهُ مَـعَ الـشُّرُوعْ
وَبَعْدَ أَنْ يَقُـومَ مِنْ وُسْطَـاهُ   وَعَقْـدُهُ الثَّـلاَثَ مِـنْ يُمْنَـاهُ
لَـدَى التَّشَهُّدِ وَبَسْطُ مَـا خَـلاَهْ   تَحْرِيـكُ سَبَّـابَتِهَـا حِيـنَ تَـلاَهْ
وَالْبَطْنَ مِنْ فَخْذٍ رِجَالٌ يُبْعِدُونْ   وَمِرْفَقًـا مِـنْ رُكْبَـةٍ إِذْ يَسْجُدُونْ

وَصِفَةُ الْجلُوسِ تَمْكِينُ الْيَدِ   مِنْ رُكْبَتَيْهِ فِي الرُّكُوعِ وَزِدِ
نَصْبَهُمَا قِرَاءَةُ الْمَأْمُومِ فِي   سِرِّيَّة وَضْعُ الْيَدَيْنِ فَاقْتَفِي
لَدَى السُّجُودِ حَذْوَ أُذْنٍ وَكَذَا   رَفْعُ الْيَدَيْنِ عِنْدَ الاحْرَامِ خُذَا
تَطْوِيلُهُ صُبْحًا وَظُهْرًا سُورَتَيْنْ   تَوَسُّطُ الْعِشَا وَقَصْرُ الْبَاقِيَيْنْ
كَالسُّورَةِ الأُخْرَى كَذَا الْوُسْطَى اسْتُحِبّْ   سَبْقُ يَدٍ وَضْعًا وَفِي الرَّفْعِ الرُّكَبْ
وَكَرِهُوا بَسْمَلَةً تَعَوُّذَا   فِي الْفَرْضِ وَالسُّجُودَ فِي الثَّوْبِ كَذَا
كَوْرُ عِمَامَةٍ وَبَعْضُ كُمِّهِ   وَحَمْلُ شَيْءٍ فِيهِ أَوْ فِي فَمِهِ
قِرَاءَةٌ لَدَى السُّجُودِ وَالرُّكُوعْ   تَفَكُّرُ الْقَلْبِ بِمَا نَافَى الْخُشُوعْ
وَعَبَثٌ وَالِالْتِفَاتُ وَالدُّعَا   أَثْنَا قِرَاءَةٍ كَذَا إِنْ رَكَعَا
تَشْبِيكُ أَوْ فَرْقَعَةُ الأَصَابِعِ   تَخَصُّرٌ تَغْمِيضُ عَيْنٍ تَابِعِ

(فَرْضُ الْعَيْنِ وَفَرْضُ الْكِفَايَةِ)

(فَصْلٌ) وَخَمْسُ صَلَوَاتٍ فَرْضُ عَيْنْ   وَهْيَ كِفَايَةٌ لِمَيْتٍ دُونَ مَيْنْ
فُرُوضُهَا التَّكْبِيرُ أَرْبَعًا دُعَا   وَنِيَّةٌ سَلاَمُ سِرٍّ تَبِعَا
وَكَالصَّلاَةِ الْغُسْلُ دَفْنٌ وَكَفَنْ   وِتْرٌ كُسُوفٌ عِيدٌ اسْتِسْقَا سُنَنْ
فَجْرٌ رَغِيبَةٌ وَتُقْضَى لِلزَّوَالْ   وَالْفَرْضُ يُقْضَى أَبَدًا وَبِالتَّوَالْ
نُدِبَ نَفْلٌ مُطْلَقًا وَأُكِّدَتْ   تَحِيَّةٌ ضُحًى تَرَاوِيحٌ تَلَتْ
وَقَبْلَ وِتْرٍ مِثْلَ ظُهْرٍ عَصْرِ   وَبَعْدَ مَغْرِبٍ وَبَعْدَ ظُهْرِ

(سُجُودُ السَّهْوِ)

(فَصْلٌ) لِنَقْصِ سُنَّةٍ سَهْوًا يُسَنّْ   قَبْلَ السَّلاَمِ سَجْدَتَانِ أَوْ سُنَنْ
إِنْ أُكِّدَتْ وَمَنْ يَزِدْ سَهْوًا سَجَدْ   بَعْدُ كَذَا وَالنَّقْصَ غَلِّبْ إِنْ وَرَدْ
وَاسْتَدْرِكِ الْقَبْلِيَّ مَعْ قُرْبِ السَّلاَمْ   وَاسْتَدْرِكِ الْبَعْدِيَّ وَلَوْ مِنْ بَعْدِ عَامْ
عَنْ مُقْتَدٍ يَحْمِلُ هَذَيْنِ الإِمَامْ   وَبَطَلَتْ بِعَمْدِ نَفْخٍ أَوْ كَلاَمْ
لِغَيْرِ إِصْلاَحٍ وَبِالْمُشْغِلِ عَنْ   فَرْضٍ وَفِي الْوَقْتِ أَعِدْ إِذَا يُسَنّْ

وَحَدَثٍ وَسَهْوِ زَيْدِ الْمِثْلِ   قَهْقَهَةٍ وَعَمْدِ شُرْبٍ أَكْلِ
وَسَجْدَةٍ قَيْءٍ وَذِكْرِ فَرْضِ   أَقَلَّ مِنْ سِتٍّ كَذِكْرِ الْبَعْضِ
وَفَوْتِ قَبْلِيٍّ ثَلَاثِ سُنَنْ   بِفَصْلِ مَسْجِدٍ كَطُولِ الزَّمَنْ
وَاسْتَدْرِكِ الرُّكْنَ فَإِنْ حَالَ رُكُوعْ   فَأَلْغِ ذَاتَ السَّهْوِ وَالْبِنَا يَطُوعْ
كَفِعْلِ مَنْ سَلَّمَ لَكِنْ يُحْرِمُ   لِلْبَاقِي وَالطُّولُ الْفَسَادُ مُلْزِمُ
مَنْ شَكَّ فِي رُكْنٍ بَنَى عَلَى الْيَقِينْ   وَلْيَسْجُدِ الْبَعْدِيَّ لَكِنْ قَدْ يَبِينْ
لِأَنْ بَنَوْا فِي فِعْلِهِمْ وَالْقَوْلِ   نَقْصٌ بِفَوْتِ سُورَةٍ فَالْقَبْلِي
كَذَاكِرِ الْوُسْطَى وَالاَيْدِي قَدْ رَفَعْ   وَرُكَبًا لاَ قَبْلَ ذَا لَكِنْ رَجَعْ

(صَلاَةُ الْجُمُعَةِ)

(فَصْلٌ) بِمَوْطِنِ الْقُرَى قَدْ فُرِضَتْ   صَلاَةُ جُمْعَةٍ لِخُطْبَةٍ تَلَتْ
بِجَامِعٍ عَلَى مُقِيمٍ مَا انْعَذَرْ   حُرٍّ قَرِيبٍ بِكَفَرْسَخٍ ذَكَرْ
وَأَجْزَأَتْ غَيْرًا نَعَمْ قَدْ تُنْدَبُ   عِنْدَ النِّدَا السَّعْيُ إِلَيْهَا يَجِبُ
وَسُنَّ غُسْلٌ بِالرَّوَاحِ اتَّصَلاَ   نُدِبَ تَهْجِيرٌ وَحَالٌ جَمُلاَ
بِجُمْعَةٍ جَمَاعَةٌ قَدْ وَجَبَتْ   سُنَّتْ بِفَرْضٍ وَبِرَكْعَةٍ رَسَتْ
وَنُدِبَتْ إِعَادَةُ الْفَذِّ بِهَا   لاَ مَغْرِبًا كَذَا عِشًا مُوتِرُهَا

(شُرُوطُ الإِمَامِ)

شَرْطُ الإِمَامِ ذَكَرٌ مُكَلَّفُ   آتٍ بِالاَرْكَانِ وَحُكْمًا يَعْرِفُ
وَغَيْرُ ذِي فِسْقٍ وَلَحْنٍ وَاقْتِدَا   فِي جُمْعَةٍ حُرٌّ مُقِيمٌ عُدِّدَا
وَيُكْرَهُ السَّلَسُ وَالْقُرُوحُ مَعْ   بَادٍ لِغَيْرِهِمْ وَمَنْ يُكْرَهُ دَعْ
وَكَالأَشَلِّ وَإِمَامَةٌ بِلاَ   رِداً بِمَسْجِدٍ صَلاَةٌ تُجْتَلَى
بَيْنَ الأَسَاطِينِ وَقُدَّامَ الإِمَامْ   جَمَاعَةٌ بَعْدَ صَلاَةِ ذِي الْتِزَامْ
وَرَاتِبٌ مَجْهُولٌ اوْ مَنْ أُبِنَا   وَأَغْلَفٌ عَبْدٌ خَصِيٌّ ابْنُ زِنَا
وَجَازَ عِنِّينٌ وَأَعْمَى أَلْكَنُ   مُجَذَّمٌ خَفَّ وَهَذَا الْمُمْكِنُ

وَالْمُقْتَدِي الإِمَـامَ يَتْـبَعُ خَـلاَ   زِيَـادَةٍ قَدْ حُقِّقَتْ عَنْهَـا اعْدِلاَ
وَأَحْرَمَ الْمَسْبُوقُ فَـوْرًا وَدَخَـلْ   مَعَ الإِمَامِ كَيْفَمَـا كَـانَ الْعَمَلْ
مُكَبِّرًا إِنْ سَـاجِدًا أَوْ رَاكِعَـا   أَلْفَـاهُ لاَ فِـي جَلْسَةٍ وَتَـابَعَـا
إِنْ سَلَّمَ الإِمَـامُ قَـامَ قَـاضِيَـا   أَقْوَالَهُ وَفِـي الْفِعَـالِ بَـانِيَـا
كَبَّرَ إِنْ حَصَّلَ شَفْعًـا أَوْ أَقَـلّْ   مِنْ رَكْعَةٍ وَالسَّهْوَ إِذْ ذَاكَ احْتَمَلْ
وَيَسْجُدُ الْمَسْبُوقُ قَبْلِيَّ الإِمَامْ   مَعْهُ وَبَعْدِيًّا قَضَـى بَعْـدَ السَّـلاَمْ
أَدْرَكَ ذَاكَ السَّهْوَ أَوْ لاَ قَيَّـدُوا   مَـنْ لَـمْ يُحَصِّلْ رَكْعَةً لاَ يَسْجُدُ
وَبَـطَلَتْ لِمُقْتَـدٍ بِمُبْـطِلِ   عَلَى الإِمَـامِ غَيْـرَ فَرْعٍ مُنْجَلِـي
مَـنْ ذَكَرَ الْحَدَثَ أَوْ بِـهِ غُـلِبْ   إِنْ بَـادَرَ الْخُرُوجَ مِنْهَـا وَنُدِبْ
تَقْدِيـمُ مُـؤْتَمٍّ يُـتِمُّ بِهِمُـو   فَإِنْ أَبَـاهُ انْفَرَدُوا أَوْ قَدَّمُـوا

(كِتَابُ الزَّكَاةِ)

فُرِضَتِ الزَّكَـاةُ فِيـمَـا يُرْتَسَمْ   عَيْـنٍ وَحَبٍّ وَثِمَـارٍ وَنَعَمْ
فِي الْعَيْنِ وَالأَنْعَامِ حَقَّتْ كُلَّ عَامْ   يَكْمُلُ وَالْحَبُّ بِالافْرَاكِ يُـرَامْ
وَالتَّمْرُ وَالزَّبِيـبُ بِالطِّيـبِ وَفِي   ذِي الزَّيْتِ مِنْ زَيْتِهِ وَالْحَبُّ يَفِي
وَهِيَ فِي الثِّمَـارِ وَالْحَـبِّ الْـعُشُرْ   أَوْ نِصْفُهُ إِنْ آلَةَ السَّقْـيِ يَجُرّْ
خَمْسَةُ أَوْسُقٍ نِصَـابٌ فِيـهِمَـا   فِي فِضَّةٍ قُلْ مِائَتَـانِ دِرْهَمَـا
عِشْرُونَ دِينَارًا نِصَابٌ فِي الذَّهَبْ   وَرُبُعُ الْعُشْرِ فِيـهِمَـا وَجَـبْ
وَالْعَرْضُ ذُو التَّجْرِ وَدَيْنُ مَنْ أَدَارْ   قِيمَتُهَا كَالْعَيْنِ ثُمَّ ذُو احْتِكَـارْ
زَكَّى لِقَبْـضِ ثَمَـنٍ أَوْ دَيْـنِ   عَيْنًا بِشَرْطِ الْحَوْلِ لِلأَصْلَيْـنِ
فِي كُلِّ خَمْـسَةِ جِمَـالٍ جَذَعَةْ   مِنْ غَنَمٍ بِنْتُ الْمَخَاضِ مُقْنِعَةْ
فِي الْخَمْسِ وَالْعِشْرِينَ وَابْنَةُ اللَّبُونْ   فِي سِتَّةٍ مَعَ الثَّلاَثِينَ تَكُـونْ
سِتًّـا وَأَرْبَعِيـنَ حِقَّـةٌ كَـفَتْ   جَذَعَةٌ إِحْدَى وَسِتِّيـنَ وَفَتْ
بِنْتَـا لَبُـونٍ سِتَّـةً وَسَبْعِيـنْ   وَحِقَّتَـانِ وَاحِـدًا وَتِسْعِيـنْ
وَمَعْ ثَلاَثِيـنَ ثَلاَثٌ أَيْ بَنَـاتْ   لَبُونٍ اوْ خُذْ حِقَّتَيْنِ بِافْتِيَـاتْ
إِذَا الثَّلاَثِيـنَ تَلَتْهَـا الْمِـائَةُ   فِي كُلِّ خَمْسِينَ كَمَـالاً حِقَّةُ

وَكُلُّ أَرْبَعِيـــنَ بِنْـتٌ لِلَّبُـــونْ وَهَـكَذَا مَـا زَادَ أَمْرُهُ يَهُــونْ
عِجْلٌ تَبِيـعٌ فِــي ثَلاَثِيــنَ بَـقَرْ مُسِنَّةٌ فِـي أَرْبَعِيـنَ تُسْـتَطَرْ
وَهَـكَذَا مَـا ارْتَفَعَتْ ثُـمَّ الْغَـنَمْ شَاةٌ لأَرْبَعِينَ مَعْ أُخْرَى تُضَمّْ
فِي وَاحِدٍ عِشْرِيـنَ يَتْلُـو وَمِئَـةْ وَمَعْ ثَمَـانِيـنَ ثَلاَثٌ مُجْـزِئَةْ
وَأَرْبَعًـا خُـذْ مِنْ مِئِيـنَ أَرْبَـعِ شَاةٌ لِـكُلِّ مِـائَةٍ إِنْ تُرْفَـعِ
وَحَوْلُ الاَرْبَاحِ وَنَسْلٍ كَالأُصُـولْ وَالطَّارِ لاَ عَمَّا يُزَكَّى أَنْ يَحُـولْ
وَلاَ يُـزَكَّى وَقَصٌ مِـــنَ النَّعَمْ كَذَاكَ مَا دُونَ النِّصَـابِ وَلْيَعُمّْ
وَعَسَلٌ فَـاكِهَةٌ مَـعَ الْـخُضَرْ إِذْ هِيَ فِي الْمُقْتَاتِ مِمَّـا يُدَّخَرْ
وَيَحْصُلُ النِّصَابُ مِـنْ صِنْفَيْـنِ كَـذَهَبٍ وَفِضَّـةٍ مِـنْ عَيْـنِ
وَالضَّأْنُ لِلْـمَعْزِ وَبُخْـتٌ لِلْعِـرَابْ وَبَقَرٌ إِلَى الْجَوَامِيسِ اصْطِحَابْ
الْقَمْحُ لِلشَّعِيـرِ لِلسُّلْتِ يُصَــارْ كَذَا الْقَطَانِي وَالزَّبِيبُ وَالثِّمَــارْ
مَصْرِفُهَا الْفَقِيــرُ وَالْمِسْكِيــنُ غَــازٍ وَعِتْقٌ عَــامِلٌ مَدِيــنُ
مُؤَلَّفُ الْقَلْبِ وَمُحْتَـاجٌ غَرِيـبْ أَحْرَارُ إِسْلاَمٍ وَلَمْ يُقْبَلْ مُرِيــبْ

(فَصْلٌ فِي زَكَاةُ الْفِطْرِ)

(فَصْلٌ) زَكَاةُ الْفِطْرِ صَاعٌ وَتَجِبْ عَنْ مُسْلِمٍ وَمَنْ بِرِزْقِهِ طُلِبْ
مِـنْ مُسْلِمٍ بِجُلِّ عَيْـشِ الْقَـوْمِ لِتُغْنِ حُرًّا مُسْلِمًـا فِـي الْيَـوْمِ

(كِتَابُ الصِّيَامِ)

صِيَامُ شَهْـرِ رَمَضَـــانَ وَجَبَــا فِـي رَجَبٍ شَعْبَــانَ صَوْمٌ نُدِبَــا
كَـتِسْعِ حِجَّةٍ وَأَحْـرَى الآخِرُ كَذَا الْمُحَرَّمُ وَأَحْرَى الْعَــاشِرُ
وَيَثْبُتُ الشَّهْـرُ بِرُؤْيَـةِ الْهِـلاَلْ أَوْ بِثَلاَثِيــنَ قُبَيْــلاً فِــي كَمَالْ
فَرْضُ الصِّيَــامِ نِيَّـةٌ بِلَيْـلِهِ وَتَـرْكُ وَطْءٍ شُرْبِــهِ وَأَكْلِــهِ
وَالْقَيْءِ مَعْ إِيصَالِ شَيْءٍ لِلْمَعِدْ مِـنْ أُذُنٍ أَوْ عَيْـــنٍ اوْ أَنْــفٍ وَرَدْ
وَقْتَ طُلُوعِ فَجْرِهِ إِلَى الْغُرُوبْ وَالْعَقْلُ فِي أَوَّلِهِ شَرْطُ الْوُجُــوبْ

وَلْيَقْضِ فَاقِدُهُ وَالْحَيْضُ مَنَعْ   صَوْمًا وَتَقْضِي الْفَرْضَ إِنْ بِهِ ارْتَفَعْ
وَيُكْرَهُ اللَّمْسُ وَفِكْرٌ سَلِمَا   دَأْبًا مِنَ الْمَذْيِ وَإِلاَّ حَرُمَا
وَكَرِهُوا ذَوْقَ كَقِدْرٍ وَهَذَرْ   غَالِبُ قَيْءٍ وَذُبَابٍ مُغْتَفَرْ
غُبَارُ صَانِعٍ وَطُرْقٍ وَسِوَاكْ   يَابِسٌ اصْبَاحُ جَنَابَةٍ كَذَاكْ
وَنِيَّةٌ تَكْفِي لِمَا تَتَابُعُهْ   يَجِبُ إِلاَّ إِنْ نَفَاهُ مَانِعُهْ
نُدِبَ تَعْجِيلٌ لِفِطْرٍ رَفَعَهْ   كَذَاكَ تَأْخِيرُ سُحُورٍ تَبِعَهْ
مَنْ أَفْطَرَ الْفَرْضَ قَضَاهُ وَلْيَزِدْ   كَفَّارَةً فِي رَمَضَانَ إِنْ عَمَدْ
لأَكْلٍ اوْ شُرْبِ فَمٍ أَوْ لِلْمَنِيّْ   وَلَوْ بِفِكْرٍ أَوْ لِرَفْضِ مَا بُنِيْ
بِلاَ تَأَوُّلٍ قَرِيبٍ وَيُبَاحْ   لِلضُّرِّ أَوْ سَفَرِ قَصْرٍ أَيْ مُبَاحْ
وَعَمْدُهُ فِي النَّفْلِ دُونَ ضُرّْ   مُحَرَّمٌ وَلْيَقْضِ لاَ فِي الْغَيْرِ
وَكَفِّرَنْ بِصَوْمِ شَهْرَيْنِ وِلاَ   أَوْ عِتْقِ مَمْلُوكٍ بِالاِسْلاَمِ حَلاَ
وَفَضَّلُوا إِطْعَامَ سِتِّينَ فَقِيرْ   مُدًّا لِمِسْكِينٍ مِنَ الْعَيْشِ الْكَثِيرْ

(كِتَابُ الْحَجِّ)

الْحَجُّ فَرْضٌ مَرَّةً فِي الْعُمُرْ   أَرْكَانُهُ إِنْ تُرِكَتْ لَمْ تُجْبَرِ
الاِحْرَامُ وَالسَّعْيُ وُقُوفُ عَرَفَهْ   لَيْلَةَ الاَضْحَى وَالطَّوَافُ رَدِفَهْ
وَالْوَاجِبَاتُ غَيْرُ الاَرْكَانِ بِدَمْ   قَدْ جُبِرَتْ مِنْهَا طَوَافُ مَنْ قَدِمْ
وَوَصْلُهُ بِالسَّعْيِ مَشْيٌ فِيهِمَا   وَرَكْعَتَا الطَّوَافِ إِنْ تَحَتَّمَا
نُزُولُ مُزْدَلِفَ فِي رُجُوعِنَا   مَبِيتُ لَيْلاَتٍ ثَلاَثٍ بِمِنَى
إِحْرَامُ مِيقَاتٍ فَذُو الْحُلَيْفَهْ   لِطَيْبَ لِلشَّامِ وَمِصْرٍ الْجُحْفَهْ
قَرْنٌ لِنَجْدٍ ذَاتُ عِرْقٍ لِلْعِرَاقْ   يَلَمْلَمُ الْيَمَنُ آتِيهَا وِفَاقْ
تَجَرُّدٌ مِنَ الْمَخِيطِ تَلْبِيَهْ   وَالْحَلْقُ مَعْ رَمْيِ الْجِمَارِ تَوْفِيَهْ
وَإِنْ تُرِدْ تَرْتِيبَ حَجِّكَ اسْمَعَا   بَيَانَهُ وَالذِّهْنَ مِنْكَ اسْتَجْمِعَا
إِنْ جِئْتَ رَابِغًا تَنَظَّفْ وَاغْتَسِلْ   كَوَاجِبٍ وَبِالشُّرُوعِ يَتَّصِلْ
وَالْبَسْ رِدًا وَأُزْرَةً نَعْلَيْنِ   وَاسْتَصْحِبِ الْهَدْيَ وَرَكْعَتَيْنِ
بِالْكَافِرُونَ ثُمَّ الاِخْلاَصِ هُمَا   فَإِنْ رَكِبْتَ أَوَ مَشَيْتَ أَحْرِمَا

بِنيَّةٍ تَصْحَبُ قَوْلاً أَوْ عَمَلْ ... كَمَشْيٍ اوْ تَلْبِيَةٍ مِمَّا اتَّصَلْ
وَجَدِّدَنْهَا كُلَّمَا تَجَدَّدَتْ ... حَالٌ وَإِنْ صَلَّيْتَ ثُمَّ إِن دَنَتْ
مَكَّةُ فَاغْتَسِلْ بِذِي طُوًى بِلاَ ... دَلْكٍ وَمِنْ كَدَا الثَّنِيَةِ ادْخُلاَ
إِذَا وَصَلْتَ لِلْبُيُوتِ فَاتْرُكَا ... تَلْبِيَةً وَكُلَّ شُغْلٍ وَاسْلُكَا
لِلْبَيْتِ مِنْ بَابِ السَّلاَمِ وَاسْتَلِمْ ... الْحَجَرَ الأَسْوَدَ كَبِّرْ وَأَتِمْ
سَبْعَةَ أَشْوَاطٍ بِهِ وَقَدْ يَسرْ ... وَكَبِّرَنْ مُقَبِّلاً ذَاكَ الْحَجَرْ
مَتَى تُحَاذِيهِ كَذَا الْيَمَانِي ... لَكِنَّ ذَا بِالْيَدِ خُذْ بَيَانِي
إِنْ لَمْ تَصِلْ لِلْحَجَرِ الْمَسْ بِالْيَدِ ... وَضَعْ عَلَى الْفَمِ وَكَبِّرْ تَقْتَدِ
وَارْمُلْ ثَلاَثًا وَامْشِ بَعْدُ أَرْبَعَا ... خَلْفَ الْمَقَامِ رَكْعَتَيْنِ أَوْقِعَا
وَادْعُ بِمَا شِئْتَ لَدَى الْمُلْتَزَمِ ... وَالْحَجَرَ الأَسْوَدَ بَعْدُ اسْتَلِمِ
وَاخْرُجْ إِلَى الصَّفَا فَقِفْ مُسْتَقْبِلاَ ... عَلَيْهِ ثُمَّ كَبِّرَنْ وَهَلِّلاَ
وَاسْعَ لِمَرْوَةٍ فَقِفْ مِثْلَ الصَّفَا ... وَخُبَّ فِي بَطْنِ الْمَسِيلِ ذَا اقْتِفَا
أَرْبَعَ وَقْفَاتٍ بِكُلٍّ مِنْهُمَا ... تَقِفُ وَالأَشْوَاطَ سَبْعًا تَمِّمَا
وَادْعُ بِمَا شِئْتَ بِسَعْيٍ وَطَوَافْ ... وَبِالصَّفَا وَمَرْوَةٍ مَعَ اعْتِرَافْ
وَيَجِبُ الطُّهْرَانِ وَالسِّتْرُ عَلَى ... مَنْ طَافَ نَدْبُهَا بِسَعْيٍ يُجْتَلَى
وَعُدْ فَلَبِّ لِمُصَلَّى عَرَفَةْ ... وَخُطْبَةُ السَّابِعِ تَأْتِي لِلصِّفَةْ
وَثَامِنَ الشَّهْرِ اخْرُجَنَّ لِمِنَى ... بِعَرَفَاتٍ تَاسِعًا نُزُولُنَا
وَاغْتَسِلَنْ قُرْبَ الزَّوَالِ وَاحْضُرَا ... الْخُطْبَتَيْنِ وَاجْمَعَنَّ وَاقْصُرَا
ظُهْرَيْكَ ثُمَّ الْجَبَلَ اصْعَدْ رَاكِبَا ... عَلَى وُضُوءٍ ثُمَّ كُنْ مُوَاظِبَا
عَلَى الدُّعَا مُهَلِّلاً مُبْتَهِلاَ ... مُصَلِّيًا عَلَى النَّبِي مُسْتَقْبِلاَ
هُنَيْهَةً بَعْدَ غُرُوبِهَا تَقِفْ ... وَانْفِرْ لِمُزْدَلِفَةٍ وَتَنْصَرِفْ
فِي الْمَأْزَمَيْنِ الْعَلَمَيْنِ نَكِّبِ ... وَاقْصُرْ بِهَا وَاجْمَعْ عِشًا لِمَغْرِبِ
وَاحْطُطْ وَبِتْ بِهَا وَأَحْيِ لَيْلَتَكْ ... وَصَلِّ صُبْحَكَ وَغَلِّسْ رِحْلَتَكْ
قِفْ وَادْعُ بِالْمَشْعَرِ لِلإِسْفَارِ ... وَأَسْرِعَنْ فِي بَطْنِ وَادِي النَّارِ
وَسِرْ كَمَا تَكُونُ لِلْعَقَبَةِ ... فَارْمِ لَدَيْهَا بِحِجَارٍ سَبْعَةِ
مِنْ أَسْفَلٍ تُسَاقُ مِنْ مُزْدَلِفَةْ ... كَالْفُولِ وَانْحَرْ هَدْيًا انْ بِعَرَفَةْ
أَوْقَفْتَهُ وَاحْلِقْ وَسِرْ لِلْبَيْتِ ... فَطُفْ وَصَلِّ مِثْلَ ذَاكَ النَّعْتِ

وَارْجِعْ فَصَلِّ الظُّهْرَ فِي مِنًى وَبِتْ   إِثْرَ زَوَالِ غَدِهِ ارْمِ لاَ تُفِتْ
ثَلاَثَ جَمْرَاتٍ بِسَبْعِ حَصَيَاتْ   لِكُلِّ جَمْرَةٍ وَقِفْ لِلدَّعَوَاتْ
طَوِيلاً اثْرَ الأَوَّلَيْنِ أَخِّرَا   عَقَبَةً وَكُلَّ رَمْيٍ كَبِّرَا
وَافْعَلْ كَذَاكَ ثَالِثَ النَّحْرِ وَزِدْ   إِنْ شِئْتَ رَابِعًا وَتَمَّ مَا قُصِدْ
وَمَنَعَ الإِحْرَامُ صَيْدَ الْبَرِّ   فِي قَتْلِهِ الْجَزَاءُ لاَ كَالْفَأْرِ
وَعَقْرَبٍ مَعَ الْحِدَا كَلْبٍ عَقُورْ   وَحَيَّةٍ مَعَ الْغُرَابِ إِذْ يَجُورْ
وَمَنَعَ الْمُحِيطَ بِالْعُضْوِ وَلَوْ   بِنَسْجٍ اوْ عَقْدٍ كَخَاتَمٍ حَكَوْا
وَالسَّتْرَ لِلْوَجْهِ أَوِ الرَّأْسِ بِمَا   يُعَدُّ سَاتِرًا وَلَكِنْ إِنَّمَا
تُمْنَعُ الأُنْثَى لُبْسَ قُفَّازٍ كَذَا   سَتْرٌ لِوَجْهٍ لاَ لِسَتْرٍ أُخِذَا
وَمَنَعَ الطِّيبَ وَدُهْنًا وَضَرَرْ   قَمْلٍ وَإِلْقَا وَسَخٍ ظُفْرٍ شَعَرْ
وَيَفْتَدِي لِفِعْلِ بَعْضٍ مَا ذُكِرْ   مِنَ الْمُحِيطِ لِهُنَا وَإِنْ عُذِرْ
وَمَنَعَ النِّسَا وَأَفْسَدَ الْجِمَاعْ   إِلَى الإِفَاضَةِ يُبَقَّى الاِمْتِنَاعْ
كَالصَّيْدِ ثُمَّ بَاقِي مَا قَدْ مُنِعَا   بِالْجَمْرَةِ الأُولَى يَحِلُّ فَاسْمَعَا
وَجَازَ الاِسْتِظْلاَلُ بِالْمُرْتَفِعِ   لاَ فِي الْمَحَامِلِ وَشُقْدُفٍ فَعِ
وَسُنَّةُ الْعُمْرَةِ فَافْعَلْهَا كَمَا   حَجٍّ وَفِي التَّنْعِيمِ نَدْبًا أَحْرِمَا
وَإِثْرَ سَعْيِكَ احْلِقَنْ وَقَصِّرَا   تَحِلَّ مِنْهَا وَالطَّوَافَ كَثِّرَا
مَا دُمْتَ فِي مَكَّةَ وَارْعَ الْحُرْمَةْ   لِجَانِبِ الْبَيْتِ وَزِدْ فِي الْخِدْمَةْ
وَلاَزِمِ الصَّفَّ فَإِنْ عَزَمْتَ   عَلَى الْخُرُوجِ طُفْ كَمَا عَلِمْتَ
وَسِرْ لِقَبْرِ الْمُصْطَفَى بِأَدَبِ   وَنِيَّةٍ تُجَبْ لِكُلِّ مَطْلَبِ
سَلِّمْ عَلَيْهِ ثُمَّ زِدْ لِلصِّدِّيقْ   ثُمَّ إِلَى عُمَرَ نِلْتَ التَّوْفِيقْ
وَاعْلَمْ بِأَنَّ ذَا الْمَقَامَ يُسْتَجَابْ   فِيهِ الدُّعَا فَلاَ تَمَلَّ مِنْ طِلاَبْ
وَسَلْ شَفَاعَةً وَخَتْمًا حَسَنَا   وَعَجِّلِ الأَوْبَةَ إِذْ نِلْتَ الْمُنَى
وَادْخُلْ ضُحًى وَاصْحَبْ هَدِيَّةَ السُّرُورْ   إِلَى الأَقَارِبِ وَمَنْ بِكَ يَدُورْ

(كِتَابُ مَبَادِىءِ التَّصَوُّفْ وَهَوَادِي التَّعَرُّفْ)

وَتَوْبَةٌ مِنْ كُلِّ ذَنْبٍ يُجْتَرَمْ   تَجِبُ فَوْرًا مُطْلَقًا وَهْيَ النَّدَمْ

بِشَرْطِ الاقْلاَعِ وَنَفْـيِ الإِصْــرَارْ   وَلْيَتَـلاَفَ مُمْكِنًـا ذَا اسْتِغْفَـارْ
وَحَاصِلُ التَّقْوَى اجْتِنَابٌ وَامْتِثَالْ   فِـي ظَـاهِرٍ وَبَـاطِنٍ بِذَا تُنَــالْ
فَجَاءَتِ الأَقْسَـامُ حَقًّـا أَرْبَعَــةْ   وَهِيَ لِلسَّـالِكِ سُبْـلُ الْمَنْفَعَــةْ
يَغُضُّ عَيْـنَيْـهِ عَـنِ الْمَحَــارِمِ   يَكُفُّ سَمْـعَهُ عَــنِ الْمَــآثِمِ
كَغِيبَـةٍ نَمِيــمَـةٍ زُورٍ كَـذِبْ   لِسَــانُهُ أَحْرَى بِتَرْكِ مَــا جَلَبْ
يَحْـفَظُ بَطْـنَـهُ مِـنَ الْحَرَامِ   يَتْرُكُ مَــا شُبِّــهَ بِـاهْتِمَــامِ
يَحْفَظُ فَرْجَهُ وَيَتَّقِـي الشَّهِيـدْ   فِي الْبَطْشِ وَالسَّعْيِ لِمَمْنُوعٍ يُرِيدْ
وَيُوقِفُ الأُمُـورَ حَتَّــى يَعْلَمَــا   مَـااللَّهُ فِيـهِنَّ بِـهِ قَـدْ حَكَمَــا
يُـطَهِّرُ الْقَلْبَ مِــنَ الرِّيَــاءِ   وَحَسَــدٍ عُجْــبٍ وَكُـلِّ دَاءِ ٣٠٠
وَاعْلَمْ بِأَنَّ أَصْــلَ ذِي الآفَــاتِ   حُبُّ الرِّيَــاسَــةِ وَطَرْحُ الآتِــي
رَأْسُ الْخَطَايَا هُوَ حُبُّ الْعَـاجِلَةْ   لَيْسَ الدَّوَا إِلاَّ فِي الاضْـطِرَارِ لَـهْ
يَصْحَبُ شَيْخًا عَارِفَ الْمَسَـالِكْ   يَقِيـهِ فِــي طَرِيـقِـهِ الْمَهَــالِكْ
يُـذْكِـرُهُ اللَّــهَ إِذَا رَآهُ   وَيُــوصِلُ الْعَبْـدَ إِلَــى مَـوْلاَهُ
يُحَاسِبُ النَّفْسَ عَلَى الأَنْفَـاسِ   وَيَزِنُ الْخَــاطِرَ بِـالْقِسْطَــاسِ
وَيَحْفَظُ الْمَفْرُوضَ رَأْسَ الْمَالِ   وَالنَّفْـلُ رِبْـحُهُ بِـهِ يُـوَالِــي
وَيُكْثِرُ الذِّكْــرَ بِصَفْــوِ لُبِّــهِ   وَالْعَـوْنُ فِــي جَمِيــعِ ذَا بِرَبِّــهِ
يُجَاهِدُ النَّفْسَ لِرَبِّ الْعَـالَمِينْ   وَيَتَحَلَّــى بِمَقَامَــاتِ الْيَقِيــنْ
خَوْفٌ رَجَا شُكْـرٌ وَصَبْـرٌ تَوْبَـةْ   زُهْدٌ تَـوَكُّـلٌ رِضَــا مَحَبَّــةْ
يَصْدُقُ شَـاهِدَهُ فِـي الْمُعَامَلَـةْ   يَرْضَــى بِمَــا قَدَّرَهُ الإِلَــهُ لَـهْ ٣١٠
يَصِيـرُ عِنْـدَ ذَاكَ عَارِفًــا بِــهِ   حُرًّا وَغَيْــرُهُ خَــلاَ مِـنْ قَلْبِــهِ
فَحَبَّهُ الإِلَــهُ وَاصْطَفَــاهُ   لِحَضْــرَةِ الْقُدُّوسِ وَاجْتَبَــاهُ
ذَا الْقَدْرُ نَظْمًا لاَ يَفِي بِالْغَايَــةْ   وَفِــي الَّذِي ذَكَرْتُـهُ كِفَــايَـةْ
أَبْيَـاتُهُ أَرْبَـعَةٌ عَشْـرٌ تَـصِلْ   مَـعَ ثَلاَثمِئَــةٍ عَـدُّ الرُّسُــلْ ٣١٤
سَمَّيْـتُهُ بِالْـمُرْشِـدِ الْمُعِيــنِ   عَلَى الضَّرُورِي مِنْ عُلُومِ الدِّيـنِ
فَأَسْأَلُ النَّفْعَ بِـهِ عَلَـى الـدَّوَامْ   مِنْ رَبِّنَــا بِجَــاهِ سَيِّدِ الأَنَــامْ
قَدِ انْتَهَى وَالْحَمْدُ لِلَّهِ الْعَظِيـمْ   صَلَّى وَسَلَّمَ عَلَى الْهَادِي الْكَرِيـمْ ٣١٧

××××××××××××××××× تم متن المرشد المعين لابن عاشر ×××××××××××××××××